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The
CHRISTIAN CENTURY

Published Weekly

Where Is the Holy Of Holies?

By Angus H. MacLean

Why Protestants Care

An Editorial

The Tercentenary of the Bay Psalm Book

By Henry Wilder Foote

15 Cents a Copy • April 24, 1940 • Four Dollars a Year

In This Issue

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The CHRISTIAN CENTURY

April 24, 1940

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$4.00 a year. Canadian postage, 52 cents extra; foreign postage, $1.65 extra

Entered as second-class matter February 28, 1902, at Chicago, Ill., under the act of March 3, 1879.

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Published weekly by the Christian Century Press, 440 South Dearborn Street, Chicago, Ill.

The Christian Century is indexed in the *Reader's Guide to Periodical Literature* to be found in all libraries

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Calendar of Coming Events

Apr. 23-30. Children's Crusade for Children.
Apr. 24. Methodist General Conference, Atlantic City, N. J.
Apr. 24, 25. Eastern District Conference, Church of the Brethren, Richland, Pa.
Apr. 25-29. East Pennsylvania Evangelical Conference, Allentown.
Apr. 28, 29. Nebraska Council of Churches Regional Conference, Gering.
Apr. 29, 30. Pennsylvania Council of Churches Annual State Convention, Harrisburg.
Apr. 29-May 1. Sunday School Story Paper Editors Conference, New York city.
Apr. 29-May 1. Eleventh Annual Missionary Education Institute, Indianapolis, Ind.
Apr. 29-May 1. Pittsburgh Evangelical and Reformed Synod, Pittsburgh.
Apr. 30-May 1. Nebraska Council of Churches Regional Conference, Minden.
May 1-3. State Convention of Christian Education, Hutchinson, Kan.
May 1-3. Diamond Jubilee Convention, Missouri Church and Sunday School Council, St. Louis.
May 2, 3. Nebraska Council of Churches Regional Conference, Beatrice.
May 3, 4. Philadelphia Bach Festival, St. James' Church.
May 4, 5. Colorado Congregational Conference, Colorado Springs.
May 6-9. Disciples Annual State Convention, Springfield, Mo.
May 8-11. North American Administrative Committee and World Council, World's Sunday School Association, Lake Mohonk, N. Y.
May 13-15. Disciples Annual Convention, Indianapolis, Ind.
May 15. New England Methodist Conference, Westfield, Mass.
May 15. New York East Methodist Conference, Brooklyn.
May 15, 16. Interchurch Convention, Massachusetts Council of Churches, Worcester.
May 16. General Assembly, Presbyterian Church in the U. S., Chattanooga, Tenn.
May 17-26. Hull House 50th Anniversary, Chicago.
May 19. International Good Will Sunday.
May 21-26. Northern Baptist Convention, Atlantic City, N. J.
May 22. General Assembly, United Presbyterian Church, Buffalo, N. Y.
May 22. Southeastern Jurisdictional Methodist Conference, Asheville, N. C.
May 23. General Assembly, Presbyterian Church in the U. S. A., Rochester, N. Y.
May 23. Northern New York Methodist Conference, Watertown.
May 26-June 1. Church Conference of Social Work, Grand Rapids, Mich.
May 28. South Central Jurisdictional Methodist Conference, Oklahoma City, Okla.
May 28. Central Jurisdictional Methodist Conference, St. Louis.
May 28, 29. Annual State Conference, Rural Church Workers, Lisle, N. Y.
June 5-12. Annual Conference, Church of the Brethren, Ocean Grove, N. J.
June 6. General Synod, Reformed Church in America, Buck Hill Falls, Pa.
June 12. Southern Baptist Convention, Baltimore, Md.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

VOLUME LVII CHICAGO, APRIL 24, 1940 NUMBER 17

EDITORIAL

THE Institute for Propaganda Analysis devotes its bulletin this month to a study of the effect which the war is having on the clergy. Its twelve-page booklet, "Soldiers of the Lord," is an obvious attempt to establish a parallel between Christian preaching today and the sort of martial madness which characterized the pulpit during the period covered by Professor Abrams' *Preachers Present Arms*. The Institute for Propaganda Analysis is a body directed by leading American educators "to help the intelligent citizen detect and analyze propaganda." It has gained national recognition for the thoroughness and courage with which it has conducted its investigations. In this case, however, its revelations can hardly be classed as startling. About all that it is able to produce in support of the argument that the clergy have started on another drum-beating orgy is the fact (1) that the papacy is strongly anti-nazi; (2) that the churches in Canada have lined up pretty generally behind the government; (3) that the editor of the *New York Christian Advocate* wrote a pro-interventionist editorial calling the war "the greatest battle since Calvary"; (4) that thirty-two influential Protestants signed the Niebuhr-Van Dusen manifesto; (5) that Bishop Manning has picked up where he left off in 1918. The institute suggests that its subscribers study sermon reports to see how ministers use propaganda devices—which it identifies as card-stacking, name-calling and resort to glittering generalities—to prepare the United States for entrance into the war. That's not a bad idea. But on the basis of such evidence as the institute has itself offered (and, what is more important, failed to offer) the verdict must be that so far the American pulpit has stayed encouragingly sane.

Propaganda from The Pulpit

Socialists First In the Field

NORMAN THOMAS is the Socialist candidate for president for the fourth time. For vice-president the Socialists have nominated Maynard C. Krueger, a professor of economics at the University of Chicago. By making their nominations this long before the conventions of the major parties the Socialists gained some publicity, but it is difficult to estimate how much actual strength their party can muster. Even Mr. Thomas felt it necessary to devote much of his speech of acceptance to a defense of the party's action in making any nominations at all, and frankly admitted that he had hoped for the launching of a new third party in which the Socialist party could merge. The platform on which Mr. Thomas will campaign boils down to a demand that the United States be kept out of war and that democracy be defended in this country by giving primary attention to solution of the economic problems which leave a third of the nation "ill fed, ill clothed, ill housed." Many Americans who do not count themselves Marxists will, if they can be persuaded to read the Socialist platform, concede that it makes sense. It is not essentially different from the argument which Stuart Chase has put forward in his *New Western Front* or Charles A. Beard in his *Open Door at Home*. It will not be surprising if Mr. Thomas polls fewer votes next November than in any of his previous campaigns. Nevertheless, it is quite possible that the project in adult education which he and his running mate and his party supporters will carry on between now and then will have a greater national value than any Socialist campaign since 1920.

Roman Catholic Interests In the German Reich

CLASH between Catholic claims and the nazi program for the remaking of the German mind and the reorganization of society under a secular totalitarianism might have appeared to be inevitable from the start. But the actual contention between them developed only gradually. First there was a concordat, which the present pope was chiefly instrumental in framing while he was papal nuncio in Germany. Prior to that the Vatican had entered into a concordat with the dictatorial government of Poland. That concordat was the work of the late Pius XI when he was papal nuncio. He owed his advancement largely to the diplomatic skill by which he protected the property interests of the church in Poland and prevented

a repetition of the disestablishment which occurred in France thirty-five years ago. In the early stages of nazi encroachment in Austria, the Archbishop of Vienna and the higher Austrian clergy generally expressed the friendliest sentiments toward Hitler's regime and saw no obstacle to cooperation with it. So, however antithetical in principle the nazi and Catholic claims may be, an important factor in the situation has always been the hope of a working agreement between them, such as has existed between church and state in fascist Italy. The recent prolonged conferences which Ribbentrop held with the pope and with the papal secretary of state are evidence that that hope still lives. It could scarcely be otherwise, considering the opportunism which always characterizes Vatican diplomacy, for the German reich now contains the largest body of Roman Catholics to be found under any single government in Europe. Vatican efforts for peace will not be conducted without full awareness of that fact. In that connection, one wonders just how the current revival of interest in the Austrian Hapsburgs, and especially in the Archduke Otto, pretender to the Austrian throne, fits into the picture. Otto and his brother Felix have journeyed even to America to make medicine for a federated central European kingdom which, as represented to the western democracies, is to be essentially a democracy, but which might even more convincingly be represented, from another point of view and to a different audience, as that "Catholic buffer state" which the Vatican, only a little while ago, was hoping might be erected on the ruins of Poland.

Social Security for Workers in Non-Profit Organizations

ATTENTION has already been called to the measure, now slowly grinding its way through the legislative mill, to extend the retirement feature of the social security law to employees of non-profit organizations. A million or more workers have an interest in this legislation. The movement for the amendment of the present law first came to prominence in connection with the lay employees of churches, but these are only a small minority of those who would be affected by it. More numerous are the employees of philanthropic and educational organizations, including hospitals, community chests and colleges. The plan now being urged seems to have avoided all the pitfalls and dangers which might have furnished reasonable ground for opposition. Clergymen and members of religious orders are not included. Existing ministerial pension systems will therefore not be interfered with and there will be no possibility of opening the way for governmental subsidy to churches or governmental interference with them. The tax-exempt status of non-profit corporations will not be jeopardized. (If that question is ever taken up, it will be upon its own merits and not as a corollary or implication of this.) The problem of unemployment insurance, which would be confessedly difficult in this field, is avoided by limiting the proposed extension of benefits to retiring allowances for workers over sixty-five. Under these conditions it seems not unreasonable to hope for consent so nearly unanimous that action can be secured at the present session of Congress. In fairness both to the workers and to the institutions, there should be no unnecessary delay in enacting such an amendment as will equalize the conditions, so far as possible, between these and the workers and institutions now covered.

The Primaries Have An Influence

WHEN the direct primary entered American politics it was widely hailed as the means by which election to office would be wrested from boss control. In recent years the primary has lost a good deal of its prestige. There has been a widespread tendency to minimize its importance, especially in national elections. Presidential candidates, it is felt, are more likely to emerge from "smoke-filled rooms" than from primary elections. This may be so; it would be hard to disprove it from recent history. Nevertheless, the primaries can have an important influence on the selection of national candidates, and it begins to look as though this will prove one of the years when they do. The impressive showing which Mr. Dewey has made in the primaries in Wisconsin, Nebraska and Illinois has put him far out in front of his Republican rivals, just as it has pushed Senator Vandenberg to the rear. Even though the primaries in two of these states are only "advisory," and do not bind the delegation elected in the other beyond the first ballot in the nominating convention, no party in its senses could afford to overlook the remarkable vote-getting abilities which the New York prosecutor has shown. Mr. Dewey may still be largely an unknown quantity so far as national and international policies are concerned. (Up to date his speeches have shown a disquieting tendency to mirror the local prejudices of the regions in which they have been delivered.) He may be unpopular with party leaders and inexperienced in national affairs. But he can pull votes, and a candidate who can pull votes is something Republican conventions have been seeking for a long time. The primaries are also having their effect on the fortunes of President Roosevelt. They are showing conclusively that no other member of his party can approach him in vote-getting power. If the total Republican vote in the primaries keeps going up and the Democratic down, they may presently indicate that no other Democrat has a good chance of winning. In that case the decision as to a third term may almost be taken out of the hands of the President. For what party leader, convinced that his party faces almost certain defeat if it nominates any other candidate, could refuse a draft?

Do the Voters Want New Faces?

THAT was a curious election they held in Milwaukee the other day, and worth pondering. In Daniel W. Hoan the Wisconsin city possessed probably the best mayor of any large city in the nation. If La Guardia admirers wish to dispute this claim they must at least concede that "Dan" Hoan had been giving Milwaukee good government far longer than the colorful "Little Flower" has been doing the same thing for New York. Hoan was running for his eighth term; seven times his appeal to the voters

to reward faithful service at the ballot box had brought him victory. Against Hoan ran a 32-year-old political novice named Carl F. Zeidler. Zeidler's principal claim to attention was that he sang baritone in the best male quartet in the city, belonged to more lodges, made more speeches at church and club affairs, and knew more people by their first names than anyone else in Milwaukee. He also had the combined support of the Republican and Democratic organizations. But that was nothing new; the regular party organizations had fought Hoan every time he ran. In the campaign Hoan discussed methods of city administration; Zeidler sang baritone solos. Zeidler won. It is one of those incidents which are the despair of earnest citizens, yet may it not cast light on the present mood of the American voter? When coupled with the remarkable showing which Mr. Dewey is making in the presidential primaries, with the youth of the candidates selected by the Republicans in Illinois, with the attention being given to comparative newcomers like Senator Taft, Governor Ratner and Governor Stassen, may it not mark a growing demand for new faces in the political drama? The voters may not be sure that new men can solve the nation's problems, but they are becoming convinced that the old men can't. There is real danger ahead, of course, if the newcomers, once elected, prove as ineffective as their predecessors. Disillusionment might then make the voters ready for almost any wild political adventure. But for the present, all signs point toward a demand for new casting. All the signs, that is, except those which point toward the gentleman who has already been eight years in the White House.

Predict Effort to Weaken Neutrality Law

ADVICES from Washington agree that an effort will soon be launched to amend the neutrality law. It is admitted that the law has so far kept the United States out of trouble. While the ships and nationals of other neutral countries have been destroyed in great numbers, not an American ship has been sunk nor an American life lost. But it is predicted, nevertheless, that internal pressure will shortly force Congress to weaken the law in at least one important respect. When the embargo on arms was repealed a "cash and carry" plan was substituted which, it was claimed, would enable the United States to help Great Britain and France while remaining aloof from trouble-breeding war trade. Now, however, it begins to appear that the requirement of cash for all purchases has forced the Allies to restrict their buying in this country largely to munitions. This is fine for the airplane manufacturers, who have been reaping a harvest and expect to reap a far bigger one this year. But it has been hard on the farmers. It has still further depressed the cotton export market; it has dealt tobacco exports a body blow; American fruit raisers and pork producers find their income from overseas trade drastically reduced. And worse, it is prophesied, is to come. Under the circumstances Allied strategy is said to be to cut purchases of all farm products to next to nothing, claiming that such cash as can be secured must be conserved for vital airplane, truck and ammunition purchases. After this economic pressure has been kept on for a little while it is expected that American farm groups will combine to demand that the neutrality law be amended to permit loans to the Allies for the purchase of farm products and other exports which do not usually come under the head of munitions. If this strategy works it will carry the United States a long way farther down the road which the nation walked between 1914 and 1917. The issue would seem to be largely up to the farmers. There can be no question about the losses they are suffering under the neutrality law in its present form. At the moment there is some hope that these losses will be slightly abated by the changes in British purchasing which will be forced by the occupation of Denmark. Britain's breakfast tables must now find another supplier. But much of this trade is likely to go to Canada; in the final working out the profit to American farmers does not promise to be large. Are they willing to go on bearing their losses as a means of protecting the nation against the dangers of war trade? If they are, they will display a type of patriotism which might not with confidence be expected from any other of our national economic groups.

Germany Demands Control Of the Balkans

SO PREOCCUPIED has world attention been with developments in Scandinavia that not much attention has been given to the demands reported to have been served by Germany upon Hungary, Yugoslavia and Bulgaria. Yet when the history of the Second World War is complete, the sinking of three nazi vessels in the Danube on April 10 may turn out to have been one of the major turning points. Two of the vessels were barges carrying oil to Germany; the other was a ship loaded with corn. All three were destroyed by internal explosions. The explosions came on the very day when the nazis demanded the right to take over the entire policing of the river from the German (former Austrian) frontier to the Black sea. We leave it to our readers to judge whether so timely an excuse for the German demands was more likely to have been furnished by Allied or by German secret agents. Germany has asked not only that all policing of the river be placed in its hands, but that all river shipping, including motorships and tankers, be placed under nazi control. This amounts to a German demand for control of the Balkans. Will Mussolini and Stalin agree? Apparently Stalin will. At least, Bucharest reports that Russian troops are massing on the Rumanian frontier, which suggests that the squeeze-play which worked so well in Poland and Finland may be about to be employed again, Bessarabia this time providing Stalin's compensation. Another week should show whether Mussolini is equally ready to see southeastern Europe pass under the domination of his axis partner. Hitler's demands on the Balkans represent an attempt to gain two important ends in one move. They seek to give Germany control of the enormously valuable food and oil supplies which can be transported up the Danube, and they seek to force Mussolini's hand. If the demands are acceded to, it will be only after Rome has advised the Balkan capitals to do so. Such advice, if given, will be equivalent to announcing Mussolini's belief

that Germany will win the war. The outcome of this Balkan maneuver, therefore, may prove as important as anything now happening in Norway.

Why Protestants Care

THE President's appointment of an ambassador to the Vatican has been finally disengaged from the verbalism and sentimentalism which at the outset concealed its true nature from the public. Three facts are now clear. (1) It is clear that the illegal investment of Mr. Taylor with the rank of ambassador had nothing whatever to do with "peace" or "the alleviation of human suffering." There is no imaginable service or function which Ambassador Taylor can perform for peace or humanity which Mr. Taylor as the unofficial personal representative of the President could not perform. (2) It is clear that the President's inclusion of Protestantism and Jewry with the Holy See in alleged "parallel efforts" for peace was totally unreal, and because unreal, a deception and an affront to both Protestantism and Jewry. (3) It is now clear that the declaration, first by the state department and later by the President, that the appointment of Mr. Taylor "does not constitute the inauguration of formal diplomatic relations with the Vatican," is belied by objective and indisputable fact. Mr. Taylor claims to be an ambassador, he was constituted an ambassador by the President who also defined his functions as an ambassador, he was received by the Vatican as an ambassador, and he acts as an ambassador. The government of the United States now has "formal," "official," "diplomatic" relations with the Vatican. That this relationship is illegal only adds flagrancy to the fact that it exists.

A larger question now demands consideration: Why should anyone care about it? Why should American citizens care? Why, especially, should Protestants care? The discussion has proceeded up to this point on the assumption that the issue which it raises is important—that it is important for all American citizens—Jews, liberal Catholics, Protestants and those who do not classify as adherents of any faith. This assumption, however, cannot be taken for granted. Those who would condone the President's action and who deplore the increasing demand that it be annulled, do so on the ground that Mr. Taylor's ambassadorial status and his official diplomatic functioning at the Vatican are quite innocuous. Why, after all, should we not have an ambassador there? The pope is a great personage, the head of a great church whose adherents and interests extend into every land. He is the custodian of vast power, both spiritual and political. Why should not a great power like the United States have formal diplomatic relations with him and his church?

The immediate and obvious answer is that such relations are contrary to the American Constitution. A diplomatic relation with any foreign power, through an ambassador or minister, requires the advice and consent of the Senate in approval of the ambassador nominated by the President. Mr. Roosevelt did not secure the advice and consent of the Senate in appointing an ambassador to the Vatican. He is reported by certain visitors who called to protest against the Taylor appointment as saying that he knew he could not secure the Senate's consent. In announcing the appointment, the President made a distinction between the pope as a temporal sovereign and the pope as the head of the Roman Catholic Church. It was to the pope in his latter capacity that he said he was sending an ambassador. This distinction, it should be noted, was entirely off the record, does not appear in any official document, and is not recognized by the Vatican either in principle or in the status accorded to Mr. Taylor.

But the distinction only makes more flagrant the President's defiance of the Constitution. In assuming that, without the Senate's consent, he can create an ambassadorship to the head of a church, he violates the Constitution not at one point only, but at two: first, by ignoring the Senate, and second, by creating an official relationship between the government and a particular church. The first article of the Bill of Rights provides that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." This provision has been consistently and repeatedly held to be the American Magna Charta of religious liberty, religious equality and the political impartiality of the law and its administration toward all religious bodies. It denies to the government the power to give any religious organization a privileged position in the national life. It is the constitutional expression of the principle of the absolute separation of church and state.

What is meant by the separation of church and state? It means that the official processes of churches and the official processes of the state shall be kept apart, that the church shall not participate in the functioning of the state, and that the state shall not participate in the functioning of the church—either by prohibiting the free exercise of religion as held by any church, or by favorable partiality to one church above another. The Constitution does not merely forbid the *establishment* of any religion; it forbids the making of any law *respecting* the establishment of religion—that is, pointing in the direction of such establishment, or containing implications that might develop into such establishment. Any law or any action in the administration of the law which tends toward the establishment of religion, or recognizes a particular religious organization as having a claim to a special relationship to the state, is a violation of the constitutional provision that there shall be no law respecting the establishment of religion.

By inaugurating formal diplomatic relations with the Vatican, President Roosevelt has violated the Constitution at these two points. He has arrogated to himself the power to create an ambassador without the advice and consent of the Senate. And he has appointed this ambassador to the court of a church, thereby investing that church with a special status in its relation to the government of the United States. This clearly is an action *respecting* the establishment of a particular religion. In the ambassadorship to the Vatican the official processes of the state are meshed with the official processes of a church in violation of the American principle that these processes must be kept separate. The Roman Catholic Church is given a position in the government, an access to the government, a power over the government and, through

the government, over the cultural life of the nation, including other religious faiths and institutions, which no other church enjoys.

It is not claimed that this is the *full* establishment of the Roman Church as the religion of the American state; but it obviously contains the principle of such an establishment. It therefore violates the constitutional provision which prohibits any legislation respecting the establishment of a particular religion.

We will fail to grasp the full strength of these constitutional considerations until we ask, Why does the Constitution provide for such a complete separation of church and state? Is anything of importance involved in the violation of this principle? Does Protestantism have any substantial stake in its maintenance? Is it not a mere legalism which we can safely enough disregard in an emergency such as that which the war presents? Will not Protestantism be put in a bad light "if it should find itself, at some future time, in the situation of having blocked a movement that was able to contribute to the ending of the war and to the saving of the lives of countless men"?

Concerning the last question, it is now clear as the day that Protestantism has not been asked to participate in any "movement" whatever, looking toward the ending of the war and the saving of lives. It received a communication from the President purporting to invite such participation, but under examination the communication has been found to be a sheer fabrication of fine words, with no substantive meaning whatever. There is no movement for peace which Protestantism can "block" by facing squarely and sternly the issue raised by the President's action in drawing the Roman Catholic Church into the orbit of this government's official processes. There is absolutely nothing on the horizon—war, peace, humanity, or any other "emergency"—which justifies Protestant inertia, or caution, or the repression of convictions, in dealing with the issue which the President has created.

We are thus not only free but in duty bound to ask why Protestants should care that the constitutional provision for the separation of church and state has been illegally compromised. Merely to say that it is unconstitutional should be enough to light up the imagination of every American. For the Constitution is the charter of our liberties as well as the form of our government. In severing organized religion from the official processes of the state, the purpose of the Constitution was to set all forms of religion free, to stand them upon their own feet, to let them flourish or perish in accordance with their own inherent genius, unaided by political or other extraneous or artificial supports. None of them was to be hindered by the state. None of them, on the other hand, was to be favored. None was to be established. None was to receive special privilege or recognition. With none were there to be official political relations.

In a word, the Constitution places religion in that broad area where the democratic process operates without constraint of law or authority or privilege, in that area in which the Constitution itself provides that the government shall not interfere—the area where freedom reigns: freedom of thought, freedom of speech, freedom of assembly, freedom of the press. This, after centuries of religious persecution and subordination to state churches, and after some experimentation with state churches on its own account, was precisely where Protestantism wanted religion to be.

It was also precisely where the Roman Catholic Church, in the period when it was a small minority church, wanted religion to be. As a minority church, it could not hope to make an effective claim for a special relationship with the state. It was content with and grateful for the freedom which, through the Protestant majority, the state accorded to all forms of religion. But the situation has changed. Though still a minority as compared with the whole of Protestantism, Catholicism has become a strong and formidable minority. It is now asserting its claim, long held in abeyance, for a privileged recognition.

Protestantism cannot, without resistance, allow the government of the United States to yield to this claim—not even "temporarily." To do so is to consent to the curbing of Protestantism's own liberty. By as much as the Catholic Church is given a special position in the processes of the government, Protestantism will find itself in a subordinate position in American life. By as much as the Catholic Church is accorded a special access to the ear of the government, Protestantism's access will be restricted and prejudiced. By as much as the Catholic Church uses its special position and its unique access to the ear of the government to achieve its own ends in American society, Protestantism will awake to find that its influence in American society is being undermined. To consent to the official relationship which the President has established with the Roman Church, is to consent to a principle whose development spells ultimately the Catholicizing of American culture.

If Protestantism passively tolerates any compromise of the principle of the equality of all religious faiths before the American state—a principle which is made effective by the absolute separation of church and state—it dooms itself to become, at best, a minority sect existing on the margins of American life whose main cultural stream flows in the channel fashioned by the particular religious faith which has entrenched itself in the favor and prestige of the government.

For Protestantism, this spells political action. There is no reason to mince words or to speak shrinkingly. Protestantism faces a political battle in defense of the freedom upon which its life depends. The lines of this political conflict have been appearing, a segment at a time, for many years. But no segment seemed formidable enough to invite concerted action. Now, in the official recognition of the Vatican, these segments are joined together by one clear act worthy to command the total political vigor of unified Protestantism. It must speak to its politicians and its statesmen. They must be made aware of the presence of Protestantism as they have been made aware of the insistent presence of the Roman Church. The President must be made aware of the intolerable implications of his action in impairing the political balance of religious liberty. Protestantism is lost when religious liberty is lost. And religious liberty is lost, not when it is lost in external fact, but when it is impaired in principle.

The future of Protestantism depends upon its own vigilance in maintaining the religious liberty and equality which it caused to be written into the organic law of this

nation. In this forum of freedom it is content to declare its faith and let the national community reach a verdict by the unhindered and unfavored operation of the democratic process. It will defend other forms of religion in the exercise of their right to declare their faith in the same forum, provided they are content to abide by the verdict of the same democratic process. But when the state invades this forum of freedom and places a *political* weapon in the hands of one of the contenders, then Protestantism's cause shifts instantly from conference and controversy with other faiths to the political arena in defense of the open forum of religious liberty.

Is Norway Crucial?

THE PASSING of another week has not done much to settle the outcome of the war in Norway. In fact, the situation remains almost as obscure as it was twenty-four hours after Hitler loosed his lightning stroke. Great Britain has recaptured Narvik in a brilliantly conducted action, taking the giant battleship Warspite up the narrow channel of the fiord to a point where it could silence shore batteries and quickly sink a nazi destroyer flotilla. But Germany has strongly reinforced her troops at Oslo and apparently is able to keep supplies moving across the Skagerrak. Berlin claims that it is able to ship heavy artillery to west coast ports such as Stavanger and Trondheim, and that nazi troops have cut Norway in two eastward from the latter city. At the moment, therefore, it seems anybody's campaign. Will the result settle the outcome of the total war? The possibility grows that it may.

Most of the opening moves in this invasion of Norway are still wrapped in mystery. How big a part did treachery play in surrendering vital ports to Hitler's forces? Leland Stowe, one of the two American correspondents who were in Oslo at the time of that city's capture, has charged that the German occupation was made possible only by the treason of high Norwegian civil and military officials. The Norwegian government has itself accused the military commanders at Narvik and Kongsvinger of treachery. Did treason also account for the swift fall of Bergen, Trondheim, Stavanger and Kristiansand? In other words, how large a "fifth column" had the nazis been able to recruit in Norway? And how large may be the similar "fifth columns" now getting ready to strike in Hitler's behalf in other neutral states?

But there are other questions, still unanswered. Why was Great Britain caught so unready? It had been recognized in England and France for weeks that the war might at any time be extended to the Scandinavian front. Mr. Churchill's fighting speech of March 30, with its declaration that the Allies would not permit the "tatters of violated legal conventions" to keep them from taking decisive action, had been a clear forecast of impending hostilities in this region. Both the Allies must have known that their mining of Norwegian waters would bring retaliation. How, then, was the German navy, with its long line of transports, able to move up the Norwegian coast almost unopposed? No explanation has so far been given of the failure of the British fleet to stop the invasion at the very time it was supposed to be covering the mine-laying along the Norwegian coast.

But all such questions must be left for future answer. At the moment the position is that the Germans hold all that part of Norway in the region of Oslo and all the important ports south of Narvik, while the British seem to have almost succeeded in sweeping the German fleet from the seas. Such Norwegian resistance as continues is scattered and on a small scale; it does not promise to play a large part in the future fighting. But the battle between the Germans to hold the parts of the country which they have seized and the British to dislodge them is only starting. It must be fought to a finish. "Must" because the outcome is of such vital importance to both Hitler and the Allies.

Hitler *must* complete his conquest of Norway. The result of failure, of defeat, would be too terrible for him to contemplate. If he loses this gamble he will, of course, lose the vital Swedish iron ore and the almost equally vital Norwegian whale oil fats that keep the nazi war machine going. He will lose control of the Baltic, and so will be unable to guard Germany's rear door. He will lose his power to terrorize other neutrals, and thus to extract from them necessary war-making materials. Most of all, he will lose his prestige at home. No dictator can survive defeat. It was this which Mr. Churchill had in mind when he said that, in extending his lines into Norway, Hitler had committed "as great a strategic and political error as that committed by Napoleon in 1807 and 1808 when he invaded Spain."

But the Allies also *must* defeat this invasion. Failure to do so would entail results for them almost as tragic as would a repulse for Hitler. If they cannot save Norway, they know that the European neutrals will flock into the nazi camp. (Italy is already showing a dangerous disquiet.) The blockade of ore and fats and a certain amount of foodstuffs will be broken. The British isles will be laid open to air and submarine attack as never before. And both the British and French governments know that internal dissatisfaction will almost certainly demand their removal. Indeed, it seems that it has only been the hope of a major Allied victory held out by the Norwegian campaign which has, for the present, saved the life of the Reynaud ministry. If the governments of the Allied nations want to stay in office—and it can be taken for granted that they do—they *must* win in Norway.

Because of this "must" element on both sides, the campaign in Norway may turn out to be the crucial test of the war. Having given the Germans possession of the major ports, so that they need only fight a defensive war, the Allies face tremendous odds. Perhaps no country in Europe, unless it be Switzerland, is better designed by nature for military defense. Even with control of the sea approaches, it will prove a herculean task for the Allied armies to land at the foot of the mountain-rimmed fiords or to transport heavy artillery capable of blasting a way through narrow mountain passes. But the Allies must take the desperate chances which the nature of the new theater of war imposes on them.

Yet the Allies' chances are scarcely less desperate than those which Germany also must take to support and reinforce a large army beyond seas over which the enemy

claims control. Because Germany dare not let that army be cut off, Sweden's position is precarious. Either belligerent may invade at any time—the Allies to seize the mines from which ore has been flowing to Germany by way of Narvik; the Germans to reinforce their expedition by a safer and shorter route than that by way of the Skagerrak and the North sea. Should Sweden's well equipped army of almost a million men oppose the Germans it would give Hitler's generals as much trouble as an Allied expeditionary force. But the necessity of backing up the German forces in Norway may force the Berlin staff to take that gamble.

It is possible, of course, that Hitler may try to evade this crucial showdown by attacking in other directions. He might launch a drive against the low countries or against the Balkans. Such a move is reported to be expected by the Allies. In either case, if successful, the nazi dictator would gain positions or booty as valuable as are to be won in the north. Nevertheless, the odds are against such extensions of Germany's fighting fronts. These things may come later; they undoubtedly will come if decision of the war is long delayed. For the present, however, it is more likely that Hitler will insist on fighting this Norwegian venture to a conclusion, for it must be clear that Holland, Rumania and the other neutrals will prove much easier prey if they can first be confronted with the example of a conquered Norway.

If the war is fought to a finish in Norway, it is too early to predict what the outcome will be. The Allies have an immense advantage in control of the sea, in the vast quantities of shipping available for transport, and in the ability to pick their own place or places for attack along a thousand miles of coast. The shattering power with which they stormed Narvik showed that they understand the way in which this phase of the war must be waged. But they will have to desert the safety of their bases if the "Narvik touch" is to be repeated on a scale sufficient to retake vital ports such as Bergen and Oslo. Apparently the Germans have resigned themselves to loss of their fleet, and are counting on air power to hold the Allied forces off. Here, in fact, the debate as to the comparative military value of warships and airplanes may be settled once for all. If the nazi planes measure up to Göring's expectations, then the Germans will hold the advantage they have in being already in possession and fighting within less than an hour's flying time of their Danish bases.

All this is speculation, and speculation based upon a sadly incomplete array of facts. But at least it can be said that, with the invasion of Norway, the prospect for the war has suddenly changed. Instead of a struggle stretching on interminably into the future, depending for its ultimate outcome on the slow attrition of blockade and the even slower effects of a war of nerves, it now begins to appear possible that the issue may be settled in Scandinavia this year. The future is utterly dark. No man can predict with certainty, on the strength of now known facts, what the issue will be. But both sides seem to be rushing toward some sort of decision in Norway with heart-wrenching swiftness—a decision which may prove so determinative that it will put an end to fighting everywhere in Europe.

A Rebuke

EDITOR THE CHRISTIAN CENTURY:

SIR: I heard the other day of a rebuke administered by a very great theologian to a class of restless students for the holy ministry. He was a man of gentle and humble ways. His students were plainly inattentive and did not disguise the fact. You must have observed that the study of theology though it may explain the Old Adam does not entirely set the student free from him. The Old Adam—shall we say?—has a few farewell kicks. At the close of his lecture the scholar said in his high piping voice: "I must detain you gentlemen one minute more; I have still one more pearl to cast."

This has all the qualities of a perfect rebuke. That is to say, *as it was spoken.* It was in a language which his hearers would understand. There are some audiences which would wonder what "pearls" had to do with it. It was severe, but severe toward carelessness and presumption and frivolity, not toward weakness or dullness of mind. It had wit—and wit is the best preservative. It must be not far from forty years ago that it was spoken and my friend remembered it. But most of all it came from a man who was not always scoring points or, as schoolboys used to put it, "ticking them off." It came like a sudden flash of lightning from a clear sky.

Thinking over this story I began to wonder when and how any man is entitled to rebuke his neighbor. Little good is done, and much harm, by serious people who practice as a vocation the correction of other people. Their victims discount their rebukes. They avoid them, as far as they can; when they see them coming they turn down side streets, and when they are invited to meet them they have previous engagements.

Do any of us welcome the professional nagger? To nag, as my dictionary says, means "to find fault or scold persistently," and adds the further definition, "to annoy thus." That is where the nagger fails. He who always rebukes, never rebukes effectively; he simply annoys.

But no honest man can go through life without being compelled sometimes to rebuke his neighbor and even his friend. In such a case his task is different from that of a teacher with his class. No one should rebuke an individual, except on very rare occasions, before others. Have you never felt a sense of humiliation when you have heard a superior condemning a dependent before a crowd of onlookers? Schoolmasters may have to administer censure in the presence of a class—the culprit may ask for it—but the best schoolmasters know that they should say what they have to say of criticism to the boy by himself. ("Show him his fault between thyself and him alone.")

You may remember with gratitude, as I do, those occasions on which some friend quietly took you to task. Faithful were the wounds of that friend. But he was not a man who took pleasure in nagging; he was not always rebuking people, and he didn't like doing it. The last test of all and the hardest is this—no man should rebuke another unless he is as willing to listen to rebukes as he is to administer them.

Ever yours,

QUINTUS QUIZ.

The Tercentenary of the Bay Psalm Book

By Henry Wilder Foote

ABOUT this time of year three centuries ago Stephen Day and his assistants were busy printing the sheets of what is commonly called *The Bay Psalm Book* on the small hand-press which had been imported from England eighteen months earlier and set up in the frontier hamlet which had just been named Cambridge. By midsummer of 1640 the job was done and the books were bound, presumably by John Sanders, the only known bookbinder in Boston at that time. The only title which they bore was *The Whole Booke of Psalmes faithfully Translated into English Metre,* but the nickname by which the work is universally distinguished from other psalters was promptly attached to it. Seventeen hundred copies were printed, and they found a quick sale in the churches which were eagerly awaiting them, netting a satisfactory profit for the printers.

Fountain of American Hymnody

Rev. Thomas Prince, the distinguished minister of the Old South Church, Boston, in the next century, and one of the earliest of Massachusetts historians, claimed for *The Bay Psalm Book* "the honor of being the first book printed in North America." His claim holds true only if we add "north of Mexico." Quite naturally Prince did not know that the Spaniards had set up a press in Mexico City just a hundred years earlier than that in Cambridge, and that some two hundred and fifty works had been published there before *The Bay Psalm Book* appeared, as large a proportion of them dealing with religion as though they had been printed in Puritan New England. But the publication of *The Bay Psalm Book* does mark the introduction of printing within the present boundaries of the United States. The government has already commemorated the tercentenary of the event by issuing a special postage stamp, and the anniversary will be observed by persons interested in the printer's craft. Needless to say, early editions of *The Bay Psalm Book* are now among the rarest items of Americana.

The tercentenary may be observed in our churches with quite as great propriety, at least in those whose roots go back to the colonial days, for *The Bay Psalm Book* throws light upon the religious ideas and practices of our ancestors, and it is the fountainhead to which may be traced the beginning of American hymnody. Within its covers appeared the earliest songs of praise in English meter written on this continent, and from those archaic verses there is a direct line of spiritual descent to that noble body of fine hymns written in this country in the nineteenth and twentieth centuries, which so greatly enrich our church life today.

The Puritans of the Massachusetts Bay Colony, like the settlers of Virginia, brought with them to these shores the *Psalm Book* of Sternhold and Hopkins, which had been in use in England for two generations, and of which several editions with good tunes were available. The Pilgrims at Plymouth used Ainsworth's *Psalms,* printed at Amsterdam, with an even better collection of tunes which included some fine ones from French and Dutch sources. Longfellow, in "The Courtship of Miles Standish," is quite correct in his picture of Priscilla:

> Open wide on her lap lay the well worn psalm-book of Ainsworth,
> Printed in Amsterdam, the words and the music together;
> Rough-hewn, angular notes, like stones in the walls of a churchyard,
> Darkened and overhung by the running vine of the verses.

Why, then, did the Puritans so promptly set about the preparation of another psalm-book of their own? The answer is to be found in the doctrine of the verbal inspiration of Scripture which they held in common with all other Protestants of their time. Because the psalms were inspired it was essential that they should be exactly translated. Yet, because of the fundamental differences between Hebrew and English verse forms, it has always proved extremely difficult to make a "close-fitting" version in English meter.

Cotton Mather, in his *Magnalia Christi,* clearly states the purpose of the Puritans:

> Though they blessed God for the Religious Endeavour of them who translated the Psalms into the Meetre usually annex'd at the end of the Bible, yet they beheld in the Translation so many Detractions from, Additions to, and Variations of, not only the Text, but the very sense of the Psalmist, that it was an Offense to them.

Therefore in 1636, the same year in which Harvard College was founded, the work of producing a fresh metrical translation which should faithfully adhere to the Hebrew text was parceled out among "thirty pious and learned Ministers . . . the chief Divines in the Country [who] took each of them a portion to be translated." One is led to wonder whether there are today as many ministers in the vicinity of Boston who are equipped for such a task.

Who Were the Authors?

There is no evidence whatever as to how many of the thirty fulfilled their assignment but, human nature being what it is, we are probably safe in guessing that most of the ministers, being very much occupied with their parishes, did nothing more than offer a few suggestions as to the interpretation of disputed passages. Rev. Richard Mather of Dorchester and Rev. Thomas Welde and Rev. John Eliot of Roxbury seem to have acted as a sort of editorial committee and certainly did most of the versification. This is indicated by Cotton Mather, who says that they "were of so different a Genius for their Poetry,

that Mr. Shepard of Cambridge, on the occasion addressed them to this purpose,

> You Roxbury Poets, keep clear of the Crime
> Of missing to give us a very good Rhime;
> And you of Dorchester, your verses lengthen,
> But with the Text's own words, you will them strengthen.

The poets of Roxbury and Dorchester, unfortunately, were not poets at all, though godly and learned men. The verses which they produced have been a butt for the shafts of sarcasm and ridicule let fly by later critics, who, for the most part, completely failed to comprehend either the essential purpose of the authors or the difficulties which it imposed upon them. It is quite true that when we first read their verses we wonder how anything so uncouth could possibly be sung at all. Yet, if we take the trouble to familiarize ourselves a little with them, and with the tunes to which they were intended to be sung, we find that they not only *can* be sung, but that they have a rugged strength and austere beauty of their own. Nor do they lack striking lines, such as the following from the 139th Psalm:

> If I take morning's wings, and dwell
> Where utmost seacoasts bee,
> E'en there thy hand shall me conduct,
> And thy right hand hold me.
>
> *(Verses 9 and 10)*
>
> Because that I am fashionéd
> In fearful wondrous wise;
> And that thy works are marveilous,
> My soul right well descries.
>
> *(Verse 14)*

Whatever our opinion of their work, the fact remains that the product of the "Roxbury poets" was hailed with enthusiasm by the people of their own time and place, who valued a faithful and trustworthy translation of the psalms more highly than smoothly flowing verse. As Cotton Mather puts it: "Tho I heartily join with those gentlemen, who wish that the *Poetry* hereof were amended; yet I must confess that the Psalms have never yet seen a Translation, that I know of, nearer to the *Hebrew Original.*"

Harvard Takes a Hand

A revised edition was brought out in 1651, in which President Henry Dunster of Harvard College, aided by young Mr. Richard Lyon, did considerably improve the "poetry." It bore a new title, *The Psalms Hymns and Spiritual Songs of the Old and New Testament, faithfully translated into English meter for the use, edification and comfort of the Saints, in publick and private, especially in New England.* Among them were "The Songs of the Blessed Virgin Mary" (yes, with this title in a Puritan book!) and the Song of Solomon. Of course the traditional interpretation of the frankly amorous passages of the latter was that they portrayed the love of Christ for his church. Nevertheless, the inclusion of a metrical version beginning,

> Let him with kisses of his mouth
> be pleaséd me to kiss;
> Because much better than the wine
> thy loving kindness is. . .

provided the Puritan youths and maidens with an attractive little group of quotable love songs right in their own psalm-books.

A curious error regarding this revised edition has crept into Julian's *Dictionary of Hymnology,* where it is stated that Dunster took his improvements from the *Psalter* of Francis Rous, which had been printed in England in 1643. As a matter of fact the borrowing was the other way round. Rous clearly knew and was influenced by *The Bay Psalm Book* of 1640. Rous's *Psalter* was widely used among the Presbyterians in England and, later, in the colonies, and was influential in the development of the great *Scottish Psalter,* to which *The Bay Psalm Book* thus made a significant contribution, although seemingly a slight and indirect one.

Used in England

Presumably because facilities for engraving and printing music were not available, *The Bay Psalm Book* contained no music until the edition of 1698, when thirteen tunes were appended to it. But the 1640 and later editions did contain an "Admonition" referring users of the book to the tunes to be sung, especially to Ravenscroft's *Psalter.* Ravenscroft was an outstanding musician, and had had the cooperation of a score of the best musicians of his day. His collection of some fifty psalm-tunes was the standard one in English use for three-quarters of a century. Many modern writers assume that the first settlers of Massachusetts knew and cared nothing about music, and repeat the myth that they "at first used but five tunes for their psalmody." But this "Admonition" in *The Bay Psalm Book* is conclusive proof that its editors were acquainted with, and commended to the users of the book, the very best musical resources of their day.

The Bay Psalm Book was promptly and eagerly adopted by almost all the churches in New England. Even Plymouth exchanged Ainsworth's *Psalms* for it before the end of the seventeenth century. Its use in the colonies spread as far south as Philadelphia, and crossed the ocean to Great Britain. Twenty-seven editions were printed in New England. It was reprinted in England in 1647 and, in the revised form, ran through at least twenty editions there besides half a dozen editions in Scotland. Of the many scores of metrical versions of the psalms in English, only those of Sternhold and Hopkins, of Tate and Brady, the *Scottish Psalter* and the *Psalms* of Watts, exceeded it either in the number of editions printed or in widespread and long continued use.

Lasting Importance of the Book

The Bay Psalm Book is therefore much more than a bibliographical rarity or a theological curiosity. It is the earliest literary monument of the English-speaking colonies, and it was an important contribution to the religious life of its time. For more than a century it was the cherished collection of worship song of our colonial ancestors. Its verses, which seem to us so uncouth, spoke their language and had an emotional appeal for them as great as do the best of our modern hymns for us. It fulfilled its purpose, stated by Richard Mather in his preface, "that soe wee may sing in Sion the Lord's songs of praise according to his own will; untill hee take us from hence, and wipe away all our tears, and bid us entre our Masters

joye to sing Eternal Halleluiah." And when, during the eighteenth century, it was gradually superseded by the smoother though far less accurate versions of Tate and Brady or of Watts, the way was opened for those American successors of the "Roxbury poets" who, in more modern speech, began to sing the new songs to the Lord which in our day make up the great chorus of praise in our modern hymn books.

India: A Study in Imperialism

By Albert Viton

DEVELOPMENTS in India since the publication of my previous article on that country (in The Christian Century for February 7) have unfortunately more than substantiated my analysis. India is obviously profoundly disturbed. One hopes that Gandhi will succeed in his efforts to prevent a civil disobedience campaign while England is engaged in a struggle in which every liberal and humanitarian cannot but wish her success. Gandhi realizes that, in a profound way, England's struggle is also India's, for Indian independence would be valueless if the fascist and militarist powers emerged victorious. Yet there is no escaping the fact that there is both truth and justice in the argument of Subhas Chandra Bose, ex-president of the National Congress, and the other radical leaders that the British "conception of government" has been an immense impediment to social, economic and cultural progress.

More than any other colony, India provided endless opportunities for beneficent administration. The British could have revolutionized Indian life and brought the country into the vortex of modern movements. The people were backward, no doubt; but their past culture showed high ability, great artistic prowess and no mean administrative capacities. Hundreds of millions of human beings would have benefited, and the influence of a reformed India on Asia would have been immense. On the other hand, the variety of social divisions and religious antagonisms offered equal opportunities for the unscrupulous imperialist interested only in the enhancement of his power. With no great difficulty they could be turned to selfish ends.

Which of these two policies have the British followed? One regrets to say that they have followed the second. Few if any of the fundamental Indian problems have been solved since Clive's victory at Plassey in 1757, when the British became the effective rulers of the vast peninsula. On the contrary, the British have aggravated all the old problems and created many new ones.

Record of the Civil Service

Not that the Indian civil service—that silent, autocratic governing body—has given bad rule. Its rule has been good as far as it has gone; but as in other parts of the colonial empire, the civil service either has not gone far enough or went nowhere at all. Paid high salaries to keep them beyond the temptation of bribery, British officials have been neither cruel nor corrupt, but their conception of the duties and functions of government has been extremely narrow. Government to them has had no meaning beyond the collection of taxes, administration of justice and, above all, maintenance of law and order. They have given no thought to social reform; there has been no trace of purposeful economic development; even education and public health remained beyond their range.

Responsibility for India's immense poverty must rest to a very large extent on the British. India was a country of small peasant holdings and flourishing cottage industries when the British came. But the servants of the East India Company set themselves to undermine the structure. Whether it was inability to understand the Oriental idea that land, belonging to God, can have no "owner" in the Western sense, or a far-sighted plan to create a class of feudal landlords who would be their allies, the British decreed that *zamindars,* hitherto merely village tax-collectors appointed by the government, should be the real and absolute owners. Thus with one stroke a class of parasites was saddled on the miserable cultivators, whose burden has increased with the passage of years. While the so-called Permanent Settlement of 1793 fixed for perpetuity the amount of taxes *zamindars* in a number of provinces have to pay, they have been free to exploit the great land hunger to raise rents, until at present less than a fourth of their income returns to the government in taxes.

Government-Fostered Parasites

Yet nothing has been done since to mitigate the evils of the system. On the contrary, "the introduction of more vigorous enforcement of civil rights," says Mrs. Anstey, the conservative historian of India's economic past, "strengthened the position of the landlords, and tended to facilitate the enhancement of rents and eviction of the tenants." *Zamindar* incomes have been exempted by the income tax law from all direct taxation—on the theory, apparently, that they were poor peasants. Nor has the government ever attempted to force the *zamindars* to give some service in exchange for their annual drain. They have remained a class of parasites feeding on the helpless peasantry.

Unfortunately the government has not given much more service for the revenue it collects than have the *zamindars.* Security it has given; very little of a more positive nature. The Indian civil service has been innocent of all intentions to carry through a fundamental modernization of agriculture; nothing was done even in the way of agricultural research until an American, shocked by the miserable conditions, came forward with a generous donation. Only 4 per cent of the cultivated area is sown with

improved seed; the irrigation system, which has become the standard example of the benefits accruing from British rule, has benefited only a small part of the agricultural population. Lord Curzon, during his viceregal reign at the beginning of this century, showed some interest in the agricultural problem and sponsored several laws to regulate peasant cooperatives, but the civil service was not overcome with enthusiasm for the idea of cooperatives and very little was done. The only other claim of the British authorities to progressive legislation is a group of laws to protect the ryots against usurers enacted in some provinces after peasant rebellions, which, even if they had been enforced vigorously, as they have not, would have left the basic problems hardly affected at all.

Native Industry Undermined

More disastrous have been the results of deliberate efforts during the eighteenth century to undermine the thriving native textile industry. Export duties on Indian textiles were imposed before the industrial revolution; afterwards, the competitive advantage having shifted in favor of England, free trade was decreed for India. What matter if hundreds of thousands of weavers, among the finest the world has ever produced but unable to compete in price with the machines in England, were left to starve? What matter if the native economy was upset and the standard of living of the masses sank to new depths so long as Lancashire could flood the market with its prints? The intention was clear: India was to be kept as a producer of cheap raw materials for British industry and as a vast market for the finished products of the latter.

The policy to discourage development of native industry remained unchanged as long as Britain could enforce it, which means until well after the World War. In vain did Indians appeal times without number for protection; free trade served as a convenient moral stick. Even under the reformed constitution during the twenties the Indian Legislative Assembly found that the only way to dissolve Britain's prejudice against protection was to grant preferential treatment to British industries. And when the rough old methods for keeping down industrialization were rendered unworkable by the growth of nationalism, more refined methods were evolved, such as overevaluation of the rupee, which, in the words of one of the most prominent native financiers, "hit the Indian producer to an extent beyond his capacity to bear" by decreasing his power to compete against the relatively cheaper British goods.

What wonder, then, if, in spite of its wealth in natural resources, Indian industry has lagged far behind that of the West. Instead of leading India across the transition from handicrafts to modern industry, the British have killed the former and prevented growth of the latter. Even the appointment of an industrial adviser by a provincial government before the war horrified the central government, which obtained his immediate dismissal. The demands of Indian leaders for a positive program to establish village industries to relieve the terrible unemployment fell on a deaf ear.

The British have been no more progressive in the matter of labor legislation. The first factories act (1881), prohibiting employment of children below seven years of age and limiting the hours of children between seven and twelve years to only nine a day, was indeed "a triumph for conservative opinion" even if it had been enforced, as it was not. In 1922, however, the government decided to "make a decisive step in the protection of labor," as an official report puts it, by prohibiting employment of children below twelve years and limiting hours for adult workers to eleven a day or sixty a week. Applicable only to factories using power and employing at least twenty workers—a limitation which immediately placed the vast majority of workers beyond its scope—even this law has never been adequately enforced. No more revolutionary has been the workmen's compensation act, employers still finding it cheaper to pay about seventeen dollars in compensation for each accident than to install expensive safety devices. And this has been about all the British have done to protect Indian labor.

Budgets for the "nation-building services" provide a reliable barometer of the interest shown by the British in constructive social work. Since the last quarter of the last century Indian leaders have demanded larger appropriations for those services, urging that, especially in so backward a country, greater outlay on education, agriculture, industrial research and health is remunerative even from an economic point of view. The British, however, have had a different scale of values. In 1913-14 the central and provincial governments spent a grand total of $15,000,000 on education out of budgets totaling $280,000,000; $7,000,000 on public health; while agriculture—which was supposed to give livelihood to nine-tenths of the population—received the munificent sum of $625,000! Not a cent was devoted to industry, while all the scientific institutions combined received rather less than $2,500,000. Contrast these niggardly sums with the $120,000,000 spent on the military establishments.

Where Money Has Been Spent

This scale of values remained unchanged as long as the British could help it. In 1925-26, for example, $270,000,000 out of budgets totaling $540,000,000—or exactly half—went for military and debt charges; agriculture was given $6,500,000 and industry rather less than $5,000,000. A student of Indian agricultural economics has pointed out that the Punjab spent a total of 79 rupees per thousand of the population on promoting agriculture, as contrasted with the 1,020 rupees a year spent by the United States and 960 by England, although in neither does agriculture form so vital an economic enterprise as in India. The only better barometer of the interest shown by the British in nation-building is provided by a comparison of expenditures on education, and in such a comparison they fare even worse.

British apologists notwithstanding, the problem of abolishing illiteracy in India has not been nearly as great as they pretend. "In England," writes a British author, "it took twelve years from the date when free and compulsory education was established to raise the percentage of children at school from a low figure to nearly 100 per cent. In Japan it took twenty-four years to advance the percentage from 28 to nearly 100." Iraq, too, has wrought miracles in less than half a dozen years, and now more

than half of its children are to be found in fairly good schools. All that is needed is funds, a plan and, above all, a real desire to solve the problem.

If in India 84.4 out of every hundred men and no fewer than 97 out of every hundred women were completely illiterate at the time of the last census, that is to be explained by the fact that the first two prerequisites enumerated above have not existed, because the last—the will to solve the problem—was absent. The British have simply not been interested in raising the cultural level of the Indian masses or in the introduction of a scientific civilization. They were interested in training a small group of potential officials; and having provided for that, they have been perfectly content. Therefore the total number of normal schools—the key plants in the production of teachers—was even in 1935 below 600 for this whole vast sub-continent; therefore girls' education received only about two cents per head of the population; therefore the total cost to government for each scholar, from infant to university student, has been below three dollars a year.

To Gain What Britain Has Neglected

These are the realities behind the struggle which the National Congress is waging for political independence. To the credit of the Indian leaders be it said that, although living in a day when nationalism has become pathological and has lost nearly all its humanitarian and cultural values, their eyes are still concentrated primarily on the social, cultural and idealistic aspects of nationalism. Independence to them is not an end in itself, however desirable; it is a means for bringing about those social, cultural and economic reforms which British imperialism, intentionally or otherwise, neglected and stunted. Their primary aim is to deal with the great social questions confronting India; and, unfortunately, there is only too much truth in the claim that the present constitution—the India act of 1935—does not, with its overwhelming limitations on the powers of the native authorities, permit them to cope effectively with the numerous problems.

Let this be clear: there is no fundamental difference between the "left" and "right" wings about the end. Although Bose and Nehru are more emphatic about social and economic aspects, Gandhi, too, does not overlook them. The conflict at the last session of the Congress was simply a conflict concerning tactics; and it speaks much for the Indian leaders that, although oppositions are invariably radical, they listened to the voice of the experienced and wise old Mahatma. In view of the larger issues involved one hopes that Gandhi will be able to retain his leadership and avoid a conflict as long as the war lasts. But it should not be overlooked that Gandhi is old. Whether another moderate could exercise as much influence is doubtful in the extreme.

Where Is the Holy of Holies?

By Angus H. MacLean

IT IS TIME to throw a spotlight on a swing Godward that is also a swing away from an ethical interpretation of the gospel. No one will dispute the need for a fresh search for the will of God, yet one may be excused for asking to what extent the "back to God" movement is really a search for God, a rediscovery of God's abiding place where men may gain access to him. So far as objective evidence goes one can justly suspect that despair, escape and fear have as much to do with it as has a genuine quest. Where God is active men go out from him as if commissioned; they do not run to him in a panic to be saved.

It may already be bad form to remind ourselves of the contributions of the retiring leaders of thought in our generation, but it is worth risking. Walter Rauschenbusch was the living embodiment of the social gospel, and one did not need to know him but merely to read his books and prayers to feel that he, if anyone ever did, had gained access to the holy place. Where was it? It was *in the presence of the sufferer.* George A. Coe put the "revaluation of values" in the highest category of religious experience. He placed the social crisis, in which values are in process of being made and unmade, at the heart of worship, and enjoined us to give specific and constant attention to it in our quest for the will of God. What he did for the religious spirit John Dewey did for intelligence, for philosophy, logic and social science with the same emphasis on situations where values hang in the balance, are "contingent and precarious," to use Coe's phrase. These and other men, and many men indebted to them, have made us feel on holy ground in the presence of the problematic social situation, the situation that makes men suffer.

New Holy Ground

No doubt it was a new kind of holy ground. It did not invite us to suppress our questions or to make a virtue of belief as such; to fall on our faces, or to reach for our beads. It was a holy place that called for hardheaded, creative human qualities. In the presence of unfolding truth, with only very fallible instruments of interpretation available, we needed skepticism, democracy, freedom, and these in no way lessened the sense of our kinship to deity. To many this holy of holies will remain holy when candles and crucifixes have done their utmost to tease God from the shadows, and when theologians have finished isolating deity by neatly turned definitions.

One might be excused for the view that much of the clamor for "real religion" as over against the social-ethical emphasis is in reality a flight from the Presence which has been perhaps too clearly unveiled by humanistic modernism. There is such a thing as running away and hid-

ing from God. This human weakness was reported at least as far back as the times of Moses and Jonah. It is no light matter to look into the face of God and read the imperative there. Why should this be so overlooked in weighing and analyzing our sense of spiritual frustration? Those who look into the faces of sufferers today can scarcely miss the command of God that is, presumably, sought after.

Suffering Central to Religion

This approach to suffering as central to religion has not been something new, invented by social gospelers and inspired by science and secularism. That would be giving the latter too much credit. Religion has always been preoccupied with the problem, so much so that it is just here that we should expect to find shifts for better or for worse in religion taking place. This brooding by religion over the question of suffering is pregnant with meaning for the future of religion, and for its present functioning in the social order.

Not so long ago the alchemist presided over his pots and pans much as the witch over her nefarious brew. The high quest, the lowly method, and the fanatical faith in the potency of his mixtures can amuse even the child of the twentieth century. Yet we know today that his instincts led him to the birthplace of a great science. Man's greatest discoveries begin in this way, with a vague sense of awareness. Great experiences, great truths haunt the locale of their advent sometimes for centuries before they come. Is this the secret of religion's age-old preoccupation with suffering? And what discoveries has it foreshadowed? The preoccupation has not of course gone through the ages unrewarded. Gods have risen from the ashes of their defeat, death has been turned to victory, and souls and faces have been beautiful while in the grip of pain. When caught in the toils of suffering man has found strength that he could not credit to his own capacity, so masterful, so transforming was the passion. But this is the best the hunch has yielded.

Sensing the Vital Issue

Much of religion's meddling with death and pain has not been so inspiring, yet even in the sacrifice of humans, in the inquisitions and tortures, and in self-torture, one meets again (although in perverted form) the sense that suffering and death carry life and salvation. Has religion been in error in its belief that suffering and life-giving experiences of God were somehow related? A reasonable answer would be that where we find man so universally and persistently preoccupied he is never purely and altogether in error. When man broods long enough and sincerely enough over something that "gets him" it will eventually yield him its secret. The view taken here is that man correctly located God's whereabouts, and that with adequate insight, knowledge, skill and will he can yet find in suffering the clue both to making religion again the master passion of the social order, and to making that passion safe for society.

In the gospel narrative the poor, the blind, the lame, the widow, the bereaved, the beggar, the victim of vile diseases, the helpless innocent, the prostitute, the wayward youth make up the pitiful procession on which attention is fixed, and with reference to which almost every stirring and stinging remark of the Master finds its meaning. Christianity was, therefore, from the beginning interested in suffering, but it was not interested in suffering as such. It was interested rather in the sufferer. It is here that we find an attitude and insight of incalculable potency. The gospel does not applaud a disciple for going hungry, but rather commends him for threshing the grain in his palm when hungry even against the dictates of the sacred cultus. When the prodigal son returned he was not thrown into a pit to think over his misdeeds, nor asked to bespatter himself with ashes. He was rather given a robe and a ring as befitting his father's son, and asked to a banquet. The prostitute was rescued from those who would make her suffer for the good of the community, and asked in kindness to sin no more. For her sin she was given a face-to-face encounter with the love of God. Here we have a second insight that will not be overlooked in the religion that serves the future.

The Severity of the Gospel

Let no one imagine that this interpretation represents a complacent, viciously tolerant attitude toward evil. What looks like dangerous tolerance is really a redefinition of right and wrong, and a declaration of a new method. The gospel is severe enough. "Woe unto you" runs through it like a neon danger sign. Woe unto him who offends the innocent, woe to the hypocrite, woe to the exacting religionist who strains liturgical gnats out of his spiritual diet and swallows whole camels of evil, woe to the cleric on official business who will pass by the wounded on the old Jericho road. Woe to him whose full barns blind him to his pitiful insecurity as a mortal. The gospel has plenty of pains and penalties for sinners, and of blessings heaped upon sufferers, but it sees no value in punishment or suffering as such. It is interested in the sufferer, and blesses him for good reason, for he stands at the gateway to a new age when he has all to gain and nothing to lose. The keynote is joy in deliverance through the manifestation of the reign of God in the relations of men. This is a far cry from primitive magic, the dramatized death and triumph of gods, the blood baptisms, the asceticism, the slaying of choice members of the flock. We have here rather a searching and revolutionary social and spiritual realism that the Christian church had better recapture if it is not to pass away as a mere memory of another of man's chance encounters with God.

Historic Christianity has continued its interest in the sufferer. Kindness to the poor and the sick, and the institutions that have been built up around these interests are common enough to have brought upon the church the charge of perpetuating the unfit. But Christianity has often, if not generally, missed the essential insight that would have made it a perpetually youthful and dynamic power for the renewal of society and the perpetual medium of revelation of the will of God. The interest has tended to shift from the sufferer to those who minister to him. Once this shift in attitude is effected it is no longer necessary to eradicate suffering or even lessen it, but merely to act in a certain virtuous way when in the presence of the suffering.

In certain parts of the world beggars are produced in

direct proportion to the churchliness of the community. Beggars live and multiply on the church's approach to them. This happens in the very places where charity is emphasized as merit-earning piety. Thus a dynamic interest is switched, and the product is a socially ineffective sentimentalism with self-conscious piety, and not the sufferer, at the center of interest. The essential attitude once lost there have followed, and follow still, all the fatal errors of dead and dying religions—the worship of self-denial as such, faith in punishment and the thumbscrew as means of salvation.

Nevertheless the truth has continued to break through in personalities in every age from Jesus and St. Francis to Jane Addams and Kagawa. We have a long line of men and women who have dedicated themselves to the sufferer, and in every instance they have brought new life and new insights into the nature of both God and man. In other words they found the place where God is most ready to make himself manifest to men. All churchmen will not admit this, and least of all some of the God-searchers of our day, yet the church definitely confirms the statement in the universal acclamation of these saints, and the capital which it seeks to make out of their careers. The significant thing about these careers is that they demonstrate that the humanity and immanence of God, and the divinity and transcendence of man, are best expressed, best realized, where the sufferer stands, where society is revealed as unsound, where it discloses the onset of decay, and where the seedlings of a new and better order first sprout.

The Russian Dream Dissolves

We have long been interested in the aging of civilizations, social systems and institutions, and have looked for an agency that would start and maintain a society that could progressively meet the needs of man. Twenty years ago when Russia turned over the tsarist applecart, many wistfully asked, "Is this the society that should come or do we look for another?" And some were hopeful for a time. They heard that in famine children were fed first, that women were given equal status with men, that race barriers had disappeared. Today they are turning again to despair, confident that Russia has missed the secret of eternal social youth at the same point that all others missed it, namely, in her attitude towards persons as such, which is always disclosed when and where the shoe of the system pinches, and produces a new crop of sufferers. And so another dream and enterprise arising from suffering ends in arrogance, dogma and the purge, just as the church in its period of world domination ended in arrogance, dogma and the inquisition. After the first hopeful flush of truth and inspiration the sufferer was forgotten.

It appears that no institution or society can maintain itself unless it serves man universally—all men in all places—and this service can be maintained only through perpetual and vigilant sensitivity to the cry of sufferers. This is where the church must put its ear to the ground, this must be the center of its interest both in its own security and in its expanding and improving service, for here it is where weaknesses and inadequacies in both ideologies and methods first become apparent. Whatever else the Christian church does, two things it must do if it hopes to be more than an encumbrance to the social order. One is to worship in the presence of broken bodies, and in the presence of institutions that continue to break them. This is the holy of holies.

Can Evil be Conquered?

The fact that this is just where the church as a whole finds it most difficult to worship—consider its relation to such problems as war, industrial strife, justice, lynching, and the like—should be regarded as the handwriting on the wall, for this is where God's will, where the very conditions of life become progressively revealed, where it is possible for man to learn by experience. This is also the very place where the vultures of evil are most active (for there is much carrion about) and where the conquest of evil can really be pushed and demonstrated as possible.

What is suggested here is not a universal, blanket interpretation of Christianity or of the church's program, nor yet an identification of religion with social service. What is said with emphasis is that it is with and in behalf of those who suffer as a result of our corporate sin that the church must formulate the Christian enterprise and take it into action.

What applies to the church applies to other agencies with an interest in society. The birthplace of a real social science is the place that breeds suffering. This is the Bethlehem of social science as of religion, and already there have been stars and angel choruses to mark the spot and guide the wise.

This suggests the second thing the church must do. The scene of suffering must be not only the place of worship but the place of research or study. The clue to a creative scholarship is here, and let no one be under the illusion that this is something the church can dispense with. So is it the clue to statecraft, and to a science of history.

The Message to John the Baptist

John the Baptist was in jail when Jesus launched his mission. Wondering whether this Jesus was the real messiah or another pretender he dispatched two disciples to the prophet with the question, "Are you the one or do we look for another?" The reply was, "Go tell John again [he had obviously been answered before] that the blind recover their sight and the lame walk, the lepers are healed and the poor are having the good news declared unto them." That was and is the sign of the coming of the Kingdom. The coming and the going of it today are to be seen in the neighborhood of the lynched Negro, the dead child on the highway, or in the streets of bombed villages; in the army of workless men and women degenerating in body and mind; in the faces of the boys who are going out with banners to kill, and to be systematically murdered themselves; and in the faces of our own children, potential sufferers from this social plague who may yet die in this present war.

To the church the sufferer should be like an instrument panel to the pilot. The instruments that set the course and warn when it is lost do not do all the flying, but they tell when we fly in circles and when we fly with purpose. So it is with the cry of the sufferer and the course of the Kingdom.

BOOKS

Antidote to Stagnation

DANGEROUS THOUGHTS. *By Lancelot Hogben. W. W. Norton & Company, $2.75.*

IN THE ESSAY entitled "Clarity Is Not Enough," which stands about midway in the present volume, the author states what may be taken as the determining principle of his writing. It is that the teacher—and that term would include the writer, the lecturer, and everyone who has ideas to convey or a cause to promote—does not become effective merely by making his ideas clear; he must also make them interesting. The reader or hearer who is convinced by an argument which does not interest him is simply silenced, not enlisted. His consent is the end, not the beginning, of his concern with the idea in question. Indeed, mere clarity generally fails to hold attention even long enough to carry the hearer to the end of the argument. This is good pedagogy, and Mr. Hogben practices as well as preaches it. In this chapter he takes the teaching of mathematics as his illustration, but in his popular book, *Mathematics for the Million,* and to a scarcely less degree in his *Science for the Citizen,* he demonstrated his ability to do the thing that he says the teacher ought to do. So also he does in the present volume of somewhat miscellaneous essays. Mr. Hogben may often be wrong, but he is never dull.

The author's definite point of view gives a degree of unity to the discussion of a wide variety of themes, ranging from the initial "Creed of a Scientific Humanist" to the ultimate "Theology of Violence." Hogben is one of the best contemporary representatives of a certain type of thinker—the temperamental individualist who believes in a collective society. This is not said as implying a necessary inconsistency. He is not the first to argue that capitalism, which begins by making individual enterprise the basis of the economic system, ends by pressing the vast majority of individuals into a mold, and that socialism, by providing for collectivism in industry, would make possible a fuller freedom of individuals in things of the mind and spirit than has heretofore been known. That may or may not be true, but it is an arguable proposition involving no inherent inconsistency. (It may be inconsistent with the facts of experience, if one considers whether such free differentiation has actually occurred where socialism has been put into practice.)

Mr. Hogben exhibits the irresponsibility of the gifted amateur in economic and social theory. For example: "Scientific humanism . . . offers us the possibility of a new plan of social living more akin to the Utopia of a William Morris or an Edward Carpenter." But William Morris' plan of social living required the repudiation of the resources of a machine age and a return to handicrafts. If modern scientific knowledge is to be fully utilized it must be by taming the machine, not by scrapping it. Again, Mr. Hogben repudiates parliamentary democracy because men seem incompetent to manage it. Who, then, is to manage the socialized state? With the physical scientist's characteristic contempt for the methods of the social scientist, Mr. Hogben criticizes the latter as being too much preoccupied with abstract ideas and too little concerned with objective facts. But the most obvious fact about the social scientists of today is that they devote an enormous amount of time and energy to the accumulation, classification and measurement of specific data. And if occasionally they draw a deduction from a definition or a general principle, it ill becomes a mathematician (and that is what Mr. Hogben really is) to take offense at that.

So the author takes his cheerful way through fields in which he is something less than an expert, challenging many a conventional idea, cracking many a respectable head, and at the same time giving to the experts and the laity alike the inestimable boon of fresh and uncanonical views on many important topics. He may be an *enfant terrible,* but he is also a brilliant thinker and he knows how to keep his audience awake. Perhaps he is a little too conscious of his courageous nonconformity. Many of his thoughts are daring and some of them may be dangerous, but they are an antidote for intellectual stagnation, which is a disease far more dangerous than any of his thoughts.

W. E. GARRISON.

The Apocalypse for Our Time

THE BOOK OF REVELATION. *By E. F. Scott. Charles Scribner's Sons, $2.00.*

IN THE RENEWED interest in the Apocalypse that the present world crisis has created, evident in recent publications, Professor Scott's book will serve as a sound guide. It has the merit not only of cautioning against long standing misconceptions on the part of millenarians and literalists but of correcting more recent views. Liberal readers have underestimated the value of the book, especially its Christian value, while the trend of critical inquiry has been to overlook its message in the search for its roots and background. In his preface the author states his aims as chiefly two: "to explain the book as clearly as he can, with regard not so much to its obscure background, as to its immediate purpose, and, second, to discover its religious message."

One can list briefly a number of interesting features in the treatment: appreciation of the grandeur of the book from the strictly literary standpoint, despite the inferiority of the Greek; defense of apocalyptic symbols as conveying the truth of the imagination and the spirit; repudiation of the charges of tedium, disorder and irrelevance sometimes made against the central section of the book; balanced appreciation of the book's picture of the life to come. One element of the unexpected to some readers no doubt will be Professor Scott's warning against taking the picture of the New Jerusalem in chapters 20 and 21 as John's portrayal of the spiritual state beyond the second judgment. This too belongs to this world's future, like the millennium. Thus the ground is cut from under those who would reproach Christianity for its picture of eternal life in terms of jasper walls and golden streets. The permanent value of the idea of the millennium lies in its reminder that while the dream of a better world on this earth will be fulfilled, yet Satan may always emerge from his chains. Even the picture of the post-millennial New Jerusalem, whose gates at last may be left open—even this hope is a terrestrial one, and the seer only hints at the ultimate destiny of all souls.

Professor Scott points out how sure Christians had become that the book of Revelation is concerned with problems that could never trouble the world again: Christianity persecuted, the state proclaiming itself the highest good, human beings laying claim to divine honors, the denial of the very existence of a moral order. "But they have all come back, exactly as they were when John knew them. Satan, thrust into the pit and bound for a thousand years, has mysteriously returned." But the author makes a distinction of great interest. He points out that Rome was not as bad as John made it out to be. John identified Rome with the "world" and both with

Antichrist. As a matter of fact a series of good emperors were destined to succeed each other where the Christian prophet saw the return of Nero as the incarnation of the Antichrist and the destruction of the empire!

The suggestion, if we may venture one, is that we make things too simple when we set off the cause of Christ (not to say the cause of the democracies) against the "world." In the strictly religious area there may be justification for it, but we unfortunately tend to carry over into our worldly causes the same mentality, and the same terminology of Armageddon, Satan, demons, abomination and Antichrist. Especially those of us who have our inheritance from the Old Testament, from the English Puritans, from the abolitionists—in short, those who see all life in terms of a moral crusade against Philistines or idolaters or the powers of darkness—especially we need to be on our guard. Perhaps the appreciation of Rome expressed in different ways by both Jesus and Paul was more inspired than John's total rejection of it.

AMOS N. WILDER.

Books in Brief

ELIZABETHAN AND JACOBEAN PLAYWRIGHTS. *By Henry W. Wells. Columbia University Press, $2.75.*

That there is a cleavage between Elizabethan and Jacobean drama is of course obvious to every student of English literature, but the nature of the cleavage has never before been accurately stated. A number of recent scholars have been on the scent of a definition. It has remained for Dr. Wells, however, to track it down. The Elizabethan dramatists, he finds, for all the lusty and self-conscious cosmopolitanism of their era, were still largely under the influence of medieval culture. That influence persisted alongside of the new ideas until about the time of Shakespeare's retirement. The medieval sense of sin, medieval codes of loyalty, friendship and romantic love, medieval cosmology and demonology, even medieval prosody permeate Elizabethan drama. The fact that most of the great Elizabethans had some theological training (Marston, for example, after an excursion into the theater resumed his studies and became an Anglican clergyman) probably had something to do with the medieval coloring of their outlook. The difference between them and the Jacobeans is epitomized in Dr. Wells' remark that the latter lost the sense of sin's sinfulness and saw only sin's piquancy. The social historian may well find a hint or two in Dr. Wells' book. For the lover of literature, one of its merits is that it sends him back to the plays with heightened perceptiveness.

NATIVE SON, A NOVEL. *By Richard Wright. Harper & Brothers, $2.50.*

There is eminent critical authority for the judgment that this is the finest novel ever written by an American Negro. It is one of the most terrible ever written by a novelist of any color—revolting in many of its details, fascinating in the suspense and intricacy of its plot, completely convincing in the stark reality of its people, and profoundly disturbing to those unaccustomed to look beneath the respectable surface of city life except perhaps for a glimpse and a sniff at its crooked politics. This is too good a novel to be a tract on any subject, but it might easily be used as collateral reading in a study of crime and correction, or one in the psychology and sociology of the urban Negro in the lower cultural and moral brackets. The story is that of a young Negro in Chicago, a roughneck from the start, who commits an unpremeditated murder. From that act consequences radiate in all directions. The author is not concerned to vindicate Bigger and throw the blame on "society." But in painting this ruffian and his associates and the white people with whom he comes in contact, the communists and the anti-communists, the police and the district attorney and the reporters, he gives a devastating delineation of a complex of forces and motives which leave little more chance for Bigger than if an immutable decree had foreordained him to wrath. Mr. Wright makes his central character a Negro for the same reason that Dostoievsky made his characters Russians, and with no more intention of dealing merely with racial material. The meaning of the novel goes far beyond the color line.

CHRISTIANITY GOES TO PRESS. *By Edgar J. Goodspeed. The Macmillan Company, $1.50.*

Christianity's sacred writings had to be not only written but collected and published before they could become a New Testament and part of a Bible for the churches. This was the more necessary because the first of those writings, Paul's epistles, were private letters not originally intended for circulation beyond the local groups to which they were addressed. Dr. Goodspeed traces the steps by which Christians adopted and modified for their own uses the methods of publication that were in vogue in the Greco-Roman world. This process ran parallel with the development of the New Testament canon. By the making of the canon (that is, first evolving the idea of a canon and then determining its contents) and by adopting methods of copying and distributing manuscripts (that is, publishing), Christianity became a religion of a book. But there was still more than a thousand years of manuscript publication before Christianity literally "went to press." Dr. Goodspeed is chiefly interested in the early centuries, the field of his eminent scholarship, but in these lectures, delivered at the University of Virginia, he extends the treatment to include the chief landmarks in the history of the printed Bible.

THE SHADOW OF ATLANTIS. *By Alexandre Braghine. E. P. Dutton & Company, $3.50.*

The legend of the lost continent of Atlantis goes back to Plato's *Critias,* though Plato calls it only an island, not a continent. It was a very special kind of island, surrounded by alternate rings of land and water, "as though turned on a lathe." Poseidon had arranged it that way as an impenetrable retreat for the mortal maiden whom he loved. If one would take the pains to read the *Critias,* there would be little danger of mistaking its character as a piece of highly imaginative fiction. Colonel Braghine, however, makes it the starting point for a reconstruction of the history of mankind. Assembling a large quantity of archeological data from Egypt, Mexico and Central and South America—very interesting data but not unfamiliar—he constructs a theory that a high civilization stretched more than half around the world, having Atlantis as the bridge if not the place of origin, and dating back twenty or thirty thousand years. He considers it plausible that the Great Pyramid "was constructed about 30,000 years ago."

Books Received

The Amazing Story of Repeal, An Exposé of the Power of Propaganda. By Fletcher Dobyns. Willett, Clark & Co., $3.00. (To be reviewed.)

The Church School and Worship. By Irwin G. Paulsen. Macmillan, $1.75. To speak of a "curriculum" in worship would perhaps give too academic a flavor to the matter. Yet worship must be learned; and therefore it must be taught. This means teaching not only *about* worship but *to* worship. Mr. Paulsen does not offer a specific curriculum but, after analyzing the meaning and func-

tions of worship, he discusses the content of training in worship for children and young people and gives helpful guidance in the use of these materials in the church school.

Fifty-two Story Sermons for Children. By Daniel A. Poling. Harpers, $1.25. Preachers who want to tell stories to children in church school or church services but lack the stories to tell will find useful material in these stories that have been used by a minister who has been remarkably successful in his work with the young.

Unto the Hills. By Richard L. Evans. Harpers, $1.50. During the past ten years Mr. Evans has given the radio "sermonettes" in connection with the broadcasts of the Mormon tabernacle choir. The non-sectarian appeal of the magnificent choir has been matched by the almost equally non-sectarian character of the addresses. This volume gives permanence to a selection from these talks. An occasional quotation from *Doctrine and Covenants* or the *Book of Mormon* (e.g., "The spirit and the body are the soul of man," and "Man was also in the beginning with God") will scarcely command general acceptance, but there are few such questionable passages. Otherwise the talks contain universal truths admirably expressed.

The Devotional Life of Young People. By Clarence William Cranford. Judson Press, 60 cents. The minister of Second Baptist Church, Richmond, Va., in this little book addressed directly to young people indicates the importance and the meaning of personal devotional life, tells how it may be cultivated, and gives suggestions regarding a Christian philosophy of life which will support, and be supported by, the practice of devotional living.

An Old Fight in a New Arena, A Discussion Unit of the Liquor Problem. By Paul C. Carter and Kenneth Cober. Judson Press, 60 cents. An outline of class studies and discussions of the liquor problem. Don't think repeal solved it. It merely furnished the "new arena"—and a larger one.

The Minister's Communion Service Book. By Robert E. Keighton. Judson Press, $1.00. Twenty orders of services for the communion, suitable for use in any non-liturgical church.

The Bloody Mohawk. By T. Wood Clarke. Macmillan, $3.50. A lot of history has flowed down the Mohawk valley. It is a peaceful and highly industrialized region now, but it was a dark and bloody ground in the seventeenth and eighteenth centuries. The Mohawk Indians were one of the "five nations" of the Iroquois whose empire was an obstacle to French, Dutch and British advance. There were missionary martyrs in that region. It was the scene of important campaigns in the War of Independence. Dr. Clarke knows the valley like his own backyard, as indeed he should for he lives in Utica. He has limited his treatment to the period of fighting and ends it with the subduing of the Indians and their settlement on reservations. It is an exciting story, thoroughly studied and well told.

Booklist Books, 1939. American Library Association, Chicago, 75 cents. A pamphlet of 60 pages containing a classified and annotated list of the most important books published in 1939.

Dramatic Moments in the Life of Jesus. By Ralph P. Claggett. Abingdon Press, $1.00. Studies in sixteen high episodes in the life of Jesus, prepared as a guide for leaders of discussion groups. Several of the episodes are treated in dramatic form. Some are somewhat imaginary, such as the death of "his father," Joseph.

The Spirit Watches, Poems. By Ruth Pitter. Macmillan, $1.50. There are very few dead lines and no imitative ones in the verse of this English poet. She is still described as "rising," but she has already risen far. Though she writes seriously, even when she writes of little things, her tone has not the assurance of one confident of having found the Truth but the questioning note of one still seeking. But though her convictions may be tentative, her poetic touch is sure.

The Meaning of Happiness. By Alan W. Watts. Harpers, $2.50. Subtitle: "The Quest for Freedom of the Spirit in Modern Psychology and the Wisdom of the East." The author has no formula that can be stated in a sentence, but the central idea seems to be that happiness is to be gained not by seeking it or anything else but by realizing that one already has it and by clearing away the hindrances to its enjoyment. Mr. Watts uses the "wisdom of the East," but warns against trying to orientalize Western life. "It is unwise for a Westerner to become 'converted' to Buddhism or Hinduism as missionaries expect the 'heathen' to become converted to Christianity." But the "way of acceptance" which he recommends seems more Oriental than the quests and efforts for self-expression which are native to the Occidental mind.

A World Turning. By John Richard Moreland. Kaleidograph Press, Dallas, Texas, $1.50. Mr. Moreland is one of the most satisfying of present American poets. This is his eighth volume of verse. There is never a straining for an effect, but always quiet strength, and awareness of the stresses, the meanings and the beauty of life.

Clouds for Chariots. By Robert Caspar Lintner. Revell, $1.00. Sermons of fine quality and deep spiritual perception.

What Men Need Most. By Hobart D. McKeehan. Fortuny's, $1.00. Ten sermons by a scholarly minister whose scholarship is no impediment to his preaching. His sermons have lift as well as substance and depth.

The "How" of Divine Revelation. By Edward Cope Wood. Pyne Poynt, 646 Erie St., Camden, N. J., $1.00. Quaker faith in the inner light is here blended with conclusions drawn from psychic research. Guardian angels play a decisive part in the author's theory of revelation. The greater part of the book consists of "messages" from Hosea brought to the author through the mediumship of "Mrs. Z." The messages seem rather exhortations than revelations.

Proselytism in the Talmudic Period. By Bernard J. Bamberger. Hebrew Union College Press, Cincinnati. A careful historical study of Jewish attitudes toward proselyting. The conclusion, in brief, is that "the halakah contains only a few decisions that are in the slightest degree unfriendly toward converts." There are additional chapters on proselytism in biblical times and in talmudic literature.

The Inner Life. By C. F. Andrews. Harpers, $1.00. (To be reviewed.)

The Faith of Morn. By Archer Wallace. Round Table Press, $1.50. A sun-lit view of religion, showing how its native air is one of gladness and confidence and its fruits peace and joy.

The Greatest of These. By Frederick Pinch. Revell, $1.50. An exposition of the thirteenth chapter of First Corinthians, relating it to the conditions of our contemporary life and maintaining that love is not only the greatest, but the most practical, thing in the world.

Against the Sun. By Ada Jackson. Macmillan, $1.50. This volume of verse, by a poet who has been winning wide recognition in England, contains the lines quoted in a recent editorial on death—"The last page scanned, a book laid by . . ." In its context, this is a poem of faith. So are they all, poems of faith in God and in life and in the worth of common people and common things. This is poetry of simplicity and insight.

Susannah's Sanctuary. By John Edward Thomas and Mazelle Wildes Thomas. Voyageur Press, Minneapolis. A little book on the religious training of children in the home, starting with (but not confined to) suggestions drawn from the methods of Susannah Wesley. A copious bibliography is appended.

Can You Say Christus Victor? By Edward F. Ouellette. Universal Christian Council, 297 Fourth Ave., New York, 15 cents. A study outline for young people's groups based on the discussions and findings of the World Conference of Christian Youth held at Amsterdam in 1939.

A Primer for those planning Services of Ecumenical Worship. Provisional Committee for the World Council of Churches, 297 Fourth Ave., New York, 20 cents.

The Cosmic Christ and the New Ethical Order. By Alpha Jefferson. Fortuny's, $2.00. The author believes that Christianity and the world are entering upon a new epoch. He apparently has information about the life of Jesus from sources not generally accessible. "After his twelfth year Jesus journeyed to India. . . . At the age of twenty-four Jesus attained to Christhood. Having reached that perfection and arrived at the state of Cosmic Consciousness, he then went about in both India and Tibet, teaching, performing miracles and doing good works." He also traveled in Persia, Egypt and Greece, arriving back at Nazareth in his twenty-ninth year and being "welcomed and recognized as the Savior."

The modern application utilizes an interpretation of symbols found in the Gospels, and the climax is a petition to President Roosevelt to take the lead in organizing a united and universal church.

Forgiveness, Decisive Issue in Protestant Thought. By Paul Lehmann. Harpers, $2.00. (To be reviewed.)

The Indispensable Christ. By A. E. Whitham. Harpers, $1.50. In twenty-three brief chapters the author presents the argument for the uniqueness of Jesus, the need of such a unique embodiment of God for the salvation of man, and the meaning of the cross and the resurrection. If the author has ever had any intellectual difficulties or any questionings about textual evidence, he has put these struggles behind him. His affirmations are simple, explicit and sincere. This is not a book of sermons, but it is eloquent preaching nonetheless.

CORRESPONDENCE

A United Demand

EDITOR THE CHRISTIAN CENTURY:

SIR: It seems to me that one thing becomes more and more clear in the matter of the "fait accompli" of the appointment of an ambassador to the Vatican; there is no solution but to "Call Mr. Taylor Home." Keep at it. Sluggish Protestants will come awake. There are plenty of ways for the President to save face. He can call for a confidential report, bring his messenger home, and forget to send him again.

But let's *demand* it in unison. "Bring Mr. Taylor back!"

First Methodist Church, F. HOWARD CALLAHAN.
Akron, Ohio.

Contact with a Census Taker

EDITOR THE CHRISTIAN CENTURY:

SIR: Perhaps it is because of the implications of your articles on Myron Taylor, the pope and the White House, that the following incident made an impression and is being passed on to you. The census taker was here this morning. She happened to be an acquaintance. We ran into difficulties because there was no place on the blanks for recording the peculiar situation occupied by the average Protestant clergyman. Do you own or rent the house in which you live? (Neither.) How many hours do you work? (Perhaps too pertinent, or imp.!) What are your duties?

However, the point is: She informed me that the Roman Catholics have succeeded in barring all our census takers from their parish houses, institutions, etc. They answer their own census questions without benefit of government taker.

I wonder?

Presbyterian Church, M. E. BARTHOLOMEW.
Bellona, N. Y.

Outlived Its Usefulness?

EDITOR THE CHRISTIAN CENTURY:

SIR: It seems to me that there is entirely too much space wasted on the matter of the Taylor appointment. I have taken to reading The Christian Century because I felt that it stood for peace and understanding and I did not suppose it would be the policy to pick up a matter that I feel is little deserving of attention.

There can be no doubt that the pope is in a position to have considerable influence in the world. Further, if the U. S. A. has someone to represent it at the Vatican Americans can feel that they have some part in working with any peace policy that the pope may propose. I for one am not concerned with the ancient and honorable testimony of our country that religion and politics need to be kept separate. Like most ancient and honorable customs this one has outlived its usefulness.

Society of Friends, JOSEPH T. LIPPINCOTT.
East Vassalboro, Maine.

Tolerance Should Be Mutual

EDITOR THE CHRISTIAN CENTURY:

SIR: Allow me to express my personal appreciation of your stand upon the matter of Mr. Taylor's appointment to the Vatican. Our broad and tolerant Protestant spirit is to be commended in many ways, but we need to be reminded that the Roman Church is alert to capitalize on our broadmindedness, and just now is doing its utmost to entrench itself as a privileged church within our American nation.

Those of us who have lived many years in Roman Catholic countries know well the arrogant scorn in which Protestants are held by the Roman hierarchy. Tolerance and broadmindedness, to be effective, must be mutual. Most liberal Protestants in America are anxious to live on good terms with their Roman Catholic brethren. They see in them a large and important part of the Body of Christ. Unfortunately they do not view us Protestants in the same light. In the sight of Rome our people are renegade and our ministers false prophets and our sacraments invalid. The hierarchy looks upon Protestantism as a dying movement and is doing all it can to hasten its demise.

The Christian Century will serve our American Protestantism well if it can successfully arouse it from its apathy and make it aware of its vital importance to the future of our democratic way of living. The liberal Protestant prides himself on being a "good fellow." There is nothing wrong with that, but it is hardly a sufficient motive to enable us to maintain our free churches against the steady pressure of the Roman hierarchy.

First Congregational Church, HARRY P. LEACH.
Willimantic, Conn.

One Step Enough

EDITOR THE CHRISTIAN CENTURY:

SIR: I am enclosing herewith my check for which I shall ask that you renew my subscription for six months. This is all that I dare do at the present time, as I am strongly suspicious that you are going to support the New Deal and Roosevelt for a third term. In that case, I should be ashamed to have your magazine in my home.

Here's hoping that I am mistaken. Meantime, I should appreciate it if you would cease, every now and again, delivering slaps against Republicans in your editorial pages.

First Reformed Church, GEORGE J. BECKER.
Bayonne, N. J.

From Bishop Cannon

EDITOR THE CHRISTIAN CENTURY:

SIR: I was unable to be present at the meeting of the executive committee of the Federal Council on March 29 when the correspondence between the President and Dr. Buttrick was considered. However, I sent a letter giving my views to my colleagues on the executive committee. The following is a brief summary of the position I there stated. After expressing my surprise at the action of the committee taken January 26, I said:

It seemed to me then, and seems to me now, that while the committee could have gone on record as desiring to cooperate in every way possible with the President to secure a just and lasting peace among the nations of Europe, yet it could have in very positive, unmistakable language stated that it was obliged to disapprove of the action of the President in sending a personal representative with the rank of ambassador to the pope, the head of the Roman Catholic Church, because:

1. The action of the President was in contravention of the consti-

tutional provision, which requires that all ambassadors appointed by the President shall be confirmed by the Senate.

2. The appointment of an ambassador, whether as a personal representative, or otherwise, to the head of a religious body, as such, was also in contravention of the provision of the Bill of Rights, which provides for the separation of church and state.

In a recent article to the religious press Dr. Cavert, general secretary of the Federal Council, states that some of the critics of President Roosevelt's action "have apparently assumed that Mr. Taylor's mission could have no values whatever for peace. This has seemed to the Federal Council's executive committee to be—at the present time—an extreme and dogmatic position, which ought not to be adopted so long as there is some ground for hope that Mr. Taylor may accomplish something constructive. Surely it would not be to the credit of Protestantism if it should find itself in the situation, at some future time, of having blocked a movement that was able to contribute to the ending of the war and to saving the lives of countless men."

This does not seem to me to be a proper statement of the case. The opposition to President Roosevelt's action does not declare that Mr. Taylor's mission "would have no values whatever for peace," or that there is no "ground for hope that Mr. Taylor may accomplish something constructive." It may have some values for peace, and it may accomplish something constructive. That is not the question at issue. The question is: is it necessary to violate the Constitution and to ignore the Bill of Rights in order that the President may cooperate with the pope, just as with the Federal Council, in accomplishing something constructive for peace? Does Dr. Cavert realize that his statement seems to indicate that unless the President had appointed Mr. Taylor with the rank of ambassador, nothing constructive could have been accomplished, that the pope would have refused to cooperate? Certainly it would not be the fault of Protestantism should the pope decline to cooperate with the President unless the pope be put in a class apart from all other religious leaders. Protestantism would not be responsible for such a dogmatic, sectarian attitude on the part of the pope. The responsibility would lie with the pope himself.

Of course, it is not to be expected that any genuine Roman Catholic would approve of the principle of the separation of church and state, as that is absolutely contrary to the Roman Catholic view of that matter. But if Mr. Taylor was not appointed with the rank of ambassador, as a Vatican publication declares he was, it would seem that some American Roman Catholic official, or newspaper, would state that he was not considered as an ambassador representing the United States government. But nothing of the sort has emanated from any Roman Catholic source. On the contrary, Archbishop Spellman, of New York, very recently in St. Patrick's cathedral defended the action of the President in appointing Mr. Taylor to the Vatican with the rank of ambassador. Archbishop Spellman declared "that 21,000,000 Catholics gratefully approve this action of our President." He further declared: "The only reason which the non-approvalists seem to have for their position is the shibboleth of separation of church and state." Evidently Archbishop Spellman does not think the separation of church and state to be of any special importance. He further declares "that criticism of the action implies the preference to have men continue to slay one another rather than for peace through the cooperation of a Catholic and an Episcopalian."

This statement is an effort to ignore, certainly to minimize, the real question at issue. No one objects to peace brought about "through the cooperation of a Catholic and an Episcopalian"; indeed, all would desire that outcome were it possible, but that is not the point at all. It is whether peace depends upon the cooperation of a pope, the head of a church, and a representative of our government with ambassadorial rank. If there is such a desire for peace on the part of the pope it would not require a violation of the Constitution of our country in order to secure his cooperation.

It seems to me that in view of everything that has happened, the executive committee of the Federal Council can do no less than to adopt some such statement as follows:

First. The Federal Council thoroughly approves the efforts of the President for peace and expresses its desire to cooperate in every possible way with him to bring peace to the nations of Europe.

Second. The council must, however, express its emphatic disapproval of the action of the President in appointing a personal representative to the Vatican with the rank of ambassador, thus recognizing officially the head of one religious denomination, and violating the Constitution by not asking the approval of the Senate, and by the violation of the principle of the separation of church and state.

Since I wrote the above President Roosevelt has written Dr. Buttrick that "Mr. Taylor was appointed with the rank of ambassador for social purposes." Such an evasion is amazing in the President. The United States Constitution gives no authority to appoint an ambassador for any purpose. Why does he not flatly deny or affirm the interpretation given by the Vatican? Such an effort to satisfy both Protestants and Roman Catholics must fail.

Richmond, Va. JAMES CANNON, JR.

A Valuable Book

EDITOR THE CHRISTIAN CENTURY:

SIR: Some of us have been wanting to get hold of *The Lower Levels of Prayer* for many months, ever since we read its reviews in English papers. But it is difficult to get parcels across the Atlantic now and I had to wait until an American parson was so good as to give me his copy. Now that the Cokesbury Press has made it available to anyone in this country your reviewer damns it with faint praise and ends by asserting that he prefers another book published nearly twenty years ago! I know the writer of that book will welcome this one, as there are not enough unsentimental books about praying available.

Those of us who take particular notice of your advice as to books would certainly not feel eager to purchase this book if we had not already found it to contain exactly what most of us need—interpretations, suggestions of many prayer patterns; hints and snags; outlines of various methods to suit our lazy minds, our timorous souls and our errant thoughts.

Lynchburg, Va. (en route) MURIEL LESTER.

For Effective Prayer

EDITOR THE CHRISTIAN CENTURY:

SIR: The article, "Let Us Pray," is presented by people whose names are known. Its intent to "streamline prayer, get a lot of people interested, turn on the gas and go places" needs a little clarifying. Prayer is a dangerous weapon and unless used rightly may recoil and produce unfortunate results. Simple prayers in the nursery, "Bless papa and mama," and the like, are useful and desirable. If the mother continues with prayers of the nursery type after her son has graduated from a great university and has become involved in the confused present-day world, he listens with a "smirk on his face," as a young man said to me not long ago. Unless some discerning person comes into his life at that critical time he is likely to lose all his childhood faith. His mother will not understand the difficulty and probably think that an atheistic university has ruined him.

Effective prayer is an attitude of mind rather than a plea for help. We have read about the Pharisee and the publican. Why pray for the Finns, the Russians and the Jews? Why even pray for peace except in the broadest terms and with the addition, "In thy good time"? The suffering in the world is the result of man's greed, mistakes and ineffective thinking. God is none too gently telling his people this fact. Who dares to ask him to relieve it until they themselves see a possible remedy? Who dares to tell God things?

I see people viewing "Grapes of Wrath," weeping and almost sobbing. When they go out do they send some money to the proper agencies or even pack up old clothes to send to them? Even this demands sacrifice in work and money for transportation. Easier to drop a tear or raise a prayer. Washington Carver hardly needs to pray for their plight. His life work is his demonstration. The same might be said of Rufus Jones and Muriel Lester.

What can fainting sensitive souls do to relieve their anguish at

this time of the world's plight? How can their hearts' desire effectively express itself? By reading and studying all available published matter concerning political matters. Hear the best speakers, think and meditate. Then decide whether to give support to the pacifists, "Union Now," Quakers or one of the many peace societies. Then work and pray for that work. Prayer meetings were abandoned because they ceased to match up with a growing, struggling world. I should be glad to join any prayer group which is really "modernized and streamlined."

"Help us to concentrate until we feel thy power. Create in us a desire to know thy will. Help us to get in touch with thee. Help us to live so that we may help to fulfill that for which we pray."

Chicago. LAURA M. BURGESS.

The New Devotionalism

EDITOR THE CHRISTIAN CENTURY:

SIR: There are all kinds of possibilities in that suggestion for streamlining the prayer meeting as offered by symposiasts Carver, Clark, Jones and Lester in their article, "Let Us Pray," in your issue of April 3. I was particularly struck by the instance of the enterprising young minister who, unable to get his people to prayer meeting, took the prayer meeting to the people by proposing nine-o'clock devotions at the movies and dances, assuring his parishioners that God was with them there also. This technique is so novel that its widespread application, assuming it proved popular, would be certain to yield a variety of results. Let us be prepared for them! We might start by singing:

Hymns for Hollywood

(Revised and streamlined for up-to-date picture patrons)

Bleak hour of prayer, bleak hour of prayer,
You once were sweet, you once were fair!
Now, from a gallery's lofty height
I view the films each Wednesday night.
Reel-life from Hollywood I prize
So much I've come to realize
That after all, I do not care
For thy return, bleak hour of prayer!

Bleak hour of prayer, bleak hour of prayer,
My taste's for something debonair:
'Tis toward the moving picture show
That all my wants and wishes flow!
And from my worldly unbelief
I do not ask for thy relief;
I much prefer the tempter's snare—
Farwell, farewell, bleak hour of prayer!

Bleak hour of prayer, bleak hour of prayer,
Thy "consolation" I'll not share!
An hour's too long, I must confess,
To keep my soul in dull duress!
I crave to see Clark Gable's face,
And Vivien Leigh's alluring grace;
I'll cast on them my every care:
Gone with the wind! bleak hour of prayer.

Calvary Baptist Church, PAUL G. JACKSON.
Brewer, Maine.

What Light There Is

EDITOR THE CHRISTIAN CENTURY:

SIR: Please understand that I know you to be a man of honor and very earnest in the cause of righteousness but if you were a nazi agent I doubt if you could do more to hurt the Allied cause in America and help the German cause than you are now doing. There may not be much light in Europe but whatever light there is shines now from England and France, not from Germany and Russia. To criticize consistently and continually our sister democracies in this their great hour of trial and peril, seems to me a sin against the light. In issue after issue you pass judgment on the Anglo-French peccadillos and pass over the really terrible and unspeakable sins of Germany and Russia. I know that you are not consciously trying to idealize indifference in America but that I think is the effect of your stuff.

Christ Episcopal Church, PHIL PORTER.
Dayton, Ohio.

Correctly Concluded

EDITOR THE CHRISTIAN CENTURY:

SIR: Thank you for your editorial "The Test of a Teacher," in the issue of your journal which arrived this morning. It is the clearest statement I have yet read on this stormy topic. You have done all readers a service in giving the real question. It is not a question of religious orthodoxy, or of technical competence. It is: Can a man be a fit teacher in any institution whose social views run contrary to the accepted moral principles of society? The issue has been correctly concluded.

St. Matthew's Lutheran Church, T. BENTON PEERY.
Philadelphia, Pa.

Are the Cases Parallel?

EDITOR THE CHRISTIAN CENTURY:

SIR: A little playful imagination will sometimes clarify our thinking. There are in this country many Canadians teaching in seminaries; suppose now that four of these, convinced of the religious duty of this country to enter the war against nazism, issue a manifesto to this effect, which then is widely publicized. (Whether or not four such could actually be found does not come into consideration; but it would be no great strain on the imagination we are invoking to draft for them a statement much more impressive, logically and religiously, than the "Kristagraha" reported in your issue of April 10.) But when reproved by their several seminaries on the ground that as guests in this land they should not meddle in political agitation, they reply: "It is unthinkable that we should be forbidden to transmit to the people what we are convinced to be God's judgments on nazism. Does he oppose it and, if so, how can we escape doing the same—if we are with him? Can we be neutral when God is clearly not so?"

They persist in their course until the seminaries politely intimate that their usefulness here is at an end, and their resignations would be welcomed. So they go home. Then the *United Church Observer*, let us say, publishes a lengthy editorial entitled "Religion and American Neutrality," which through plagiarism or coincidence duplicates, except for the change of names and some phrases, yours on "Missions under Imperialism." However, someone takes the editor to task, and says, "But, Mr. Editor, I cannot see what the American government had to do with it." To which the editor replies (since the Canadians are of those oppressed peoples who live under British imperialism—and like it!): "This matter has grave implications for every church carrying on teaching in the American republic. For behind it lies the whole issue of the relation of the Christian gospel to American isolationism, and the departure of these Canadian teachers suggests that the day of crisis is rushing upon the churches of America. It is self-deception for churches or teachers to believe that neutrality toward a crucial world challenge can long be maintained. What seems neutrality to the American seems acquiescence in a hated and doomed order to the free democracies that now are staking their very lives on the outcome of a struggle for that freedom of the world in which alone the American republic not less than themselves can work out its destiny in accord with an enlarging moral and religious conscience."

University of Chicago, W. A. IRWIN.
Chicago.

[Does Professor Irwin mean to suggest that the cases are parallel? Have he and other Canadians now teaching in seminaries in this country given a pledge to the United States government as a condition of teaching which seems to them to give the government control of their consciences?—THE EDITORS.]

NEWS *of the* CHRISTIAN WORLD

Pittsburgh Wars Against Slums

Blocks of New Dwellings Promise Health for Needy Families—Weekday Religious Education Goes Forward

(Correspondence from Pittsburgh)

PITTSBURGH, April 12.—It is good to know that while life is being destroyed so ruthlessly in these days, valiant attempts are being made to save life in certain quarters. Mr. Joseph Tufts, head of the Pittsburgh Housing Association, says that approximately 4,000 undesirable dwellings in Pittsburgh have been wiped out in the last five years and that his association has had solid assistance from both the bureau of sanitation and the bureau of housing inspection. Meanwhile 3,077 new units of modern, low-priced dwellings are under construction and people will actually move into the first block (about 200 units) on June 1. There are now 2,500 applications for apartments. Each case must be personally investigated and to date only 250 have been accepted. This does not indicate that only one in ten is fit, but that investigation proceeds slowly. As a matter of fact, we understand that about one in three of the applicants is able to fulfill the conditions, such as low income but some income, character, etc. Blocks of dwellings will enter the picture, from now on, at the rate of 200 a month.

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Sidney Teller Fights Local Slums

Mr. Sidney Teller is the executive director of the Irene Kaufmann Settlement, a strong institution with a most honorable history of service. He is a leader in all social reforms and a man who commands the respect of the city. He says that in 1907 a survey was made of housing on the "hill." (Strangely enough, Pittsburgh's worst slums exist upon some of our hills—which might be superb building spots.) He probably refers to the famous Russell Sage foundation report put out about that time. I remember I read that report just before accepting a call to Pittsburgh and when I saw pictures of frightful housing conditions, thousands of outdoor closets, lack of water facilities, etc., I almost ran the other way. But I have learned that other cities have not much of which to boast. The slum is with us all. In 1917 Mr. Teller found many of these same condemned houses still standing and being used. They stood during the World War. Now in the 30's Mr. Teller is witnessing the actual destruction of these houses and he broadcasts his joy that infant mortality, tuberculosis, rheumatic diseases and juvenile delinquency will decline. The present law requires the destruction of one unfit unit upon the building of each new unit.

* * *

Weekday Religious Education

My story about the Pittsburgh plan of weekday education seems to have stirred up considerable interest. Cities and communities are ready for action. Here in Pittsburgh we are finding that groupings are taking place among Catholics, Jews and Protestants. Pupils must receive this instruction within seven minutes' walking time from the high school and accordingly surveys are pretty well completed indicating where classes may be held. Our city is fortunate in having magnificent school buildings, some of them accommodating more than 3,000 pupils. In our Peabody district, for instance, we estimate that we have 2,000 Protestants (nominally) out of over 3,000 students. We are wondering whether 1,000 of these Protestants will be sufficiently interested to enroll for the courses. Churches in our district, which may be considered representative, will call upon their high school students to enroll on April 28 and the plan will be announced in the high school by the superintendent at the same time.

The following courses have already been announced for the next four years: "Life of Christ Based upon the Four Gospels," "Story of the Old Testament," "The Early Church," "History of Church in United States," "New Testament Leaders," "Old Testament Leaders," "Christian Church Through the Centuries," "Youth Facing Modern Life."

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Pittsburgh Council Of Churches

The council's annual dinner will be held on April 30 and the speaker will be Dr. Ralph Sockman of New York. He made a deep impression on our city when he came here for the week of prayer in 1939.

The council will promote interracial comity during the entire month of May. The names of 14 outstanding colored preachers have been sent to our churches hoping that exchanges of pulpits may result. Last year ten exchanges were arranged; this year we anticipate more. Dr. Orva Lee Ice is chairman of racial relations and is doing a fine job.

JOHN RAY EWERS.

Cardinal Verdier, Primate Of France, Dies

Cardinal Verdier of Paris died suddenly on April 9. Elevated directly from a theological chair to his high office, he was recognized as one of the most influential Catholic leaders in Europe. During the civil war in Spain he showed much less readiness to give blanket support to the Franco forces than did most of his fellow prelates.

Angus Dun Made Seminary Dean

Dr. Angus Dun, professor of systematic theology at the Episcopal Theological School, Cambridge, Mass., has been elected dean to succeed Dr. Henry B. Washburn. Dean Washburn is retiring, being 70 years of age.

College of the Bible To Celebrate

The College of the Bible, Lexington, Ky., is to celebrate its 75th anniversary June 2-6, President Stephen J. Corey announces.

Rally to Aid Scandinavians

New York Churches Form Relief Organization to Seek Funds—New Brick Church Dedicated; Honors Labor

(Correspondence from New York)

NEW YORK, April 15.—The people of New York were astounded by the German invasion of Denmark and Norway. Leaders of Scandinavian churches formed an organization to aid Norway last week at a meeting of 30 clergymen in the Norwegian Evangelical Lutheran Free Church, Brooklyn. Rev. C. J. Brun, pastor of the church, was named chairman and Rev. Gideon Olson, pastor of the Bethlehem Swedish Lutheran Church, vice-chairman. Cablegrams pledging the "moral and spiritual support" of Scandinavians here for their countrymen in their resistance to German aggression were sent to the Norwegian royal family. A resolution appealing to President Roosevelt for some kind of aid to Norway was also authorized. The church representatives agreed to set aside a series of Sundays for special prayers and collections and to donate the funds to aid Norway. Ministers of Scandinavian churches throughout the country will be asked to join in "this national Christian action." A recommendation that the churches in the local area be open daily for special prayers was unanimously accepted.

The Finnish Relief Committee of Brooklyn voted to extend its activities to aid civilians in all invaded Nordic nations.

* * *

Norwegian Sailors Protest

Norwegian sailors at a rally held at the Scandinavian Seaman's Club, Brooklyn, although vowing to fight against attempts to nazify Scandinavia, nevertheless condemned the Allies and especially Great Britain for her "brazen violation of Norway's neutrality" in laying the mine field which was a "direct challenge to Germany to use the Scandinavian countries as a battlefield." "We condemn the warring powers that have dragged our countries into the disgusting struggle for imperialist domination." Emphasizing the fact that aid to warring nations would only bring further disaster to Denmark, Norway and other small neutrals, Gustav Alexander, national secretary of the club, said: "A continuation of the war, which is made possible through the speculative sale of war implements from the United States and other big neutral powers, will only bring victory to those who are directly interested in imperialist greed. It will not bring peace either to the small nations or to the world as a whole." Resolutions pledging strict neutrality and protesting the use "of Scandinavia as a battlefield" were adopted.

* * *

New Brick Church Dedicated

The new Brick Presbyterian Church at Park Avenue and 91st Street was dedicated

yesterday. The building, costing $600,000, is the third edifice to be the home of this historic congregation. The first church was organized in 1767. In 1858 it followed the northward trend of its parishioners to 37th Street and Fifth Avenue. Dr. Henry van Dyke and Dr. Maltbie D. Babcock were two of the famous ministers during the latter part of the 19th century. Dr. William Pierson Merrill was minister from 1911 until 1938 when he became pastor-emeritus and Dr. Paul Austin Wolfe was called to the pastorate. Dr. Wolfe, Dr. Merrill, Dr. Benjamin F. Farber, moderator of presbytery, Dr. Edmund B. Wylie of Scarborough, Dr. Henry Darlington of the Heavenly Rest Episcopal Church and Dr. Tertius van Dyke, with other visiting clergymen took part in the dedicatory services. Dr. Clarence Dickenson, editor of the Presbyterian hymnal, as organist and choirmaster arranged the musical service of the day. The new church combines three Presbyterian churches—the Old Brick, Park Avenue and Yorkville churches. A feature of the dedication was a 9 o'clock service for all the workmen who had participated in the building of the church. Mayor La Guardia spoke at this gathering.

* * *

Tribute to Dr. J. H. Melish

Dr. John Howard Melish, pastor of Holy Trinity Episcopal Church, Brooklyn, was tendered a testimonial dinner last week by the members of Trinity Club, an open membership organization for the boys and young men of the community instituted 36 years ago by Dr. Melish, of which he has been president since its inception.

* * *

And So Forth

The trial of the seventeen Christian Fronters arrested for conspiracy against the government is on in the Brooklyn federal court. So far the principal witness has been a state informer, Dennis A. Healy.

The Jewish Theological Seminary sponsored a lecture by M. Jacques Maritain, professor of philosophy at the Institut Catholique, Paris, on Monday evening at the Seminary Hall in Manhattan. A large interfaith audience heard the lecture.

Rev. Werner Jentsch, pastor of St. John's Lutheran Church, Brooklyn, was elected president of the Long Island conference of the United Lutheran Synod of New York at the annual meeting held in St. James Church, Queens.

Friends of Dr. Ralph W. Sockman, pastor of Christ Methodist Church, will be sorry to learn of the sudden death of his son, William Potter, last Thursday evening.

J. Henry Carpenter.

Stress Part Liquor Played in Lincoln's Assassination

In marking the 75th anniversary of the assassination of Abraham Lincoln on April 16 the American Business Men's Research Foundation pointed out the important part which liquor played in the tragedy. Philip Van Doren Stern's book, *The Man Who Killed Lincoln,* was quoted to prove that Booth, who had been drinking heavily, drank two additional glasses of brandy just before he entered Ford's theater, and Carl Sandburg's *Lincoln: The War Years* to prove that the President was left unguarded because the guard assigned to duty at the entrance of his box had gone out for a drink of whisky.

Greek Patriarch Repulses Nazis

Turns Down Proposal for Establishment of Orthodox Autonomous See at Berlin—Translate Classics

(Correspondence from the Near East)

Istanbul, March 27.—Another attempt appears to have been made to win the Greek patriarchate at Istanbul to approve the setting up in Berlin of an Orthodox autocephalic (autonomous) church. Thus, the German capital would become the religious capital of Christians professing the (Greek) Orthodox faith who are scattered throughout the German *Lebensraum.* The main body of these is represented by the three million Russian, Ruthenian and Small Russian minorities left in the German occupied part of Poland, as well as by the Czechoslovakian Orthodox Church.

An autocephalic church was established in Poland after the war, the Polish government being particularly desirous of severing every connection with Moscow, lest, in the event of the whites returning to power, the Orthodox population in Poland might come under Russian influence. It was, however, only in 1924 that the Greek patriarchate agreed to the establishment of an autocephalic Polish church. Similarly, some time before, the Istanbul see had granted autocephalic rights to a new Czechoslovakian church.

* * *

Germans Rebuffed by Greek Patriarch

Dr. Haeckel of the German ministry of cults first paid a visit to Greece where he seems to have approached the Greek autocephalic church, and then came to Istanbul where he had contacts with the Greek patriarchate. The result was apparently disappointing, for the German press was not slow to take to task the Istanbul see, a lead followed by other publications. This brought a statement by the Greek patriarch that he had been the object of no official demand from the German government, which is certainly true, as the German envoy was probably not entrusted with any official mission. But a reply, and a very diplomatic one, seems to have been given, namely, that it was still too early to discuss the question.

Had it not been for Hitler's usual method of demanding anything he wants without regard to the interests of others, it would have been hard to believe that he could expect the Greek patriarch, with his limitations as the spiritual head of the Greek Orthodox population of Istanbul, to promote a policy detrimental to the interest of the countries with which Turkey is allied. But the nazi policy is always one of unremitting pressure.

* * *

Translate Western Classics Into Turkish

The Turkish government has taken in hand the task of translating the world classics into Turkish. This decision is of more far-reaching importance than might at first sight be suspected. A first list decided upon by a board operating under the ministry of education is composed of Homer, Sophocles' seven plays, Erasmus' *In Praise of Folly,* Boccacio's *Decameron,* Cervantes' *Don Quixote,* five of Shakespeare's plays as well as a few plays by Molière, Rousseau's *Emile,* Goethe's *Wilhelm Meister,* Stendhal's *Red and Black,* and Balzac's *Lily of the Valley.* These will be published next year in an official series which will later be expanded.

* * *

Turkish Literary Forms Obsolete

Those acquainted with Turkish literature are familiar with the surprising phenomenon that books scarcely 40 years old are hardly intelligible to the average Turkish reader today. He even experiences serious difficulty in understanding certain of the works of the Turkish national poet, Abdulhak Hamit, who died only a few years ago. A translator of the latter's works claims that when he asked Abdulhak Hamit the meaning of a word he had met with in one of his early writings, the poet was unable to remember it. Such was the artificial language which Turks used in their writings during a long period. This has deprived the Turks of the possibility of benefiting by their own literary past, a fact which is of more importance in explaining Turkey's literary poverty than the mere technical fact that the literature was written in the old Arabic script.

* * *

Translations Look Toward West

Because no people can afford to be without classics Turkey, although she derives her inspiration from her historical past, has no other choice than to look to world literature for her literary style. Translations, however, are a relatively new chapter in Turkish literature, for literal translations, if one excludes historical and scientific books and free adaptations from the Arabic and the Persian, have been a rarity. It is interesting, however, to recall that Mohammed the Conqueror caused European scientific books to be translated for his own personal benefit. It was not until 1859 that a European literary work, Fénélon's *Voyage de Télémaque,* was translated into Turkish. Among the books translated, mostly French, which followed immediately afterwards, the only one in English was Defoe's *Robinson Crusoe.* That was in 1864. Now prizes are to be awarded for the best translation of *Pride and Prejudice, Wuthering Heights, Tom Jones* and *Huckleberry Finn.*

E. Gueron.

Markham Library Given to Wagner College

Edwin Markham, famous American poet, willed his entire library of about 15,000 books to Wagner College, Lutheran Institution on Staten Island, New York. Mr. Markham had given the college about 3,000 volumes before his death.

Kirby Page Touring For Peace

Leaving California at the end of last month, Kirby Page is on an automobile tour of the country which will take him into 70 communities in 18 states before the end of May. Three speeches are planned at each stop, all bearing on the question of peace. Mrs. Page is also making the tour.

Baptists To Have Own Pension Plan

Indiana Convention Rejects Federal Security for Ministers—Friends Provide Home for Refugees

(Correspondence from Indiana)

INDIANAPOLIS, IND., April 9.—Rejecting the proposal to include ministers in the federal social security program, the Indiana Baptist Pastors' Association on April 3 appointed three members to a committee to devise a retirement pension plan for the Indiana Baptist Convention. The action was taken at the spring meeting of the association at Franklin College. The opposition was based upon a conviction that the federal program would encroach upon the rights of a free church. It was held, however, that the denomination should take advantage of the right granted the churches by Congress to devise their own plan and put it into operation. Otherwise the position of the church would not be valid. A definite plan will probably be submitted to the pastors at the annual fall meeting of the organization to be held in Washington, Ind., Oct. 14.

* * *

Friends Provide Home For Refugees

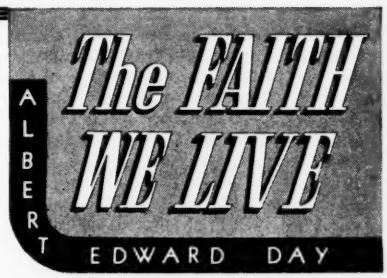
Quaker tradition is to be maintained by the conversion into a temporary haven for war refugees of the famous old Evans homestead at Spring Grove. This historic 18-room house was once a noted center for midwestern Quaker activities. With its recent purchase by the newly incorporated Quaker Hill foundation it once more comes into prominence. Plans provide that when the war is over the old home may become a training headquarters for Friends peace workers. It is anticipated that the foundation will work in close cooperation with Earlham College of Richmond, Ind., and other Quaker colleges and with the American Friends Service Committee in various philanthropic enterprises. The president of the foundation, I. E. Woodward of Indianapolis, is a grandson of the original owners of the homestead.

Discussing future plans for the homestead, Mr. Woodward said: "What is more permanently in mind is to provide a clinic and experiment station adequately equipped to permit religious, educational and social service work primarily under the auspices of the Friends, but also in close cooperation with groups from the Brethren and Mennonite churches . . . who may be able to use this building and its equipment to promote the rebuilding of men and women and the promotion of human welfare."

* * *

Disciple Boards Meet In Indianapolis

Approximately 200 Disciple leaders were in Indianapolis the first week in April for their annual setup meetings. The meetings included annual sessions of the Board of Higher Education, the Commission on Budgets and Promotional Relationships, and the board of directors of Unified Promotion, followed by the larger group of the same body, its board of review.



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President W. H. Cramblett of Bethany College heads the college board for the coming year, and Harlie L. Smith continues as executive secretary. Rev. Warren Grafton of Cincinnati was elected president of the board of directors of Unified Promotion. Rev. C. E. Hawley continues in his fifth year as executive of Unified Promotion, which is the coordinating promotional agency for most Disciple boards.

* * *

Goes to Europe on Mission For American Quakers

Dr. Erroll T. Elliott, pastor of the First Friends Church of Indianapolis and president of the ministerial association, has sailed for Europe on a special mission for the American Friends Service Committee. Dr. Elliott was a conscientious objector in the World War and was one of the group that organized the service committee. He engaged in rehabilitation work in Europe during and following the war. He was accompanied on his mission by Raymond Wilson, one of the secretaries of the service committee.

* * *

Catholics to Conduct Religious Census

Roman Catholic Bishop Joseph E. Ritter of Indianapolis has announced that, since no questions concerning religious affiliation are to be included in the government census, the diocesan council of Catholic women will conduct such a census. Women will work under the direction of parish priests and will visit both Catholic and non-Catholic residences.

* * *

Missionary Education Institute

The annual Indianapolis Missionary Education Institute is a three-day period of study on home and foreign missions which now draws support from Indiana, Illinois, Wisconsin, Michigan, Ohio and Kentucky. It is interdenominational and draws its faculty from various and distinguished sources. This year the institute, which meets April 29 to May 1, announces as one of its lecturers Dr. Mark A. Dawber, executive secretary of the Home Missions Council. Dr. Dawber will lead the home missions discussions, centering the study in the theme, "Shifting Populations."

* * *

And So Forth

Candlelights at Dusk is the title of a small book of verse recently issued by Mrs. W. F. Rothenburger, wife of the pastor of Third Christian Church of Indianapolis. Mrs. Rothenburger is a contributing editor of *World Call,* international magazine of the Disciples. An unusually strong speaker, she teaches a class of 500 business and professional women.

Tabernacle Presbyterian Church, Indianapolis, which recently called to its pastorate Dr. Roy E. Vale of Detroit, has added another worker to its staff. LeRoy E. Allen who comes from Champaign, Ill., is to serve as the church's recreational director.

GEORGE WALKER BUCKNER, JR.

To Mark Completion of Church Merger

June 19 has been fixed as the date upon which the constitution of the newly united Evangelical and Reformed Church will go into effect. Appropriate exercises will take place at Lancaster, Pa.

U. of C. Goes Into Politics

Dr. Krueger, as Running Mate of Norman Thomas, Follows Lead of Paul Douglas and T. V. Smith

(Correspondence from Chicago)

CHICAGO, April 15.—I am sure that readers of this correspondence have not waited to learn from me that President Roosevelt obtained a 7 to 1 majority over Vice-President Garner in the Illinois primary, or that Mr. Dewey, unopposed in the Republican primary, received 85 per cent of the votes cast by that party. Other nominations are not of great interest to readers outside the state, and Illinoisans already know the results. But it may be of interest to record that the University of Chicago now has a vice-presidential nominee on its faculty in the person of Prof. Maynard C. Krueger, of the department of economics. Professor Krueger, by the way, is a frequent participant in the University of Chicago round table broadcasts, rated as the most popular educational feature on the air.

The University of Chicago is becoming quite politically minded. Not only has it contributed its full share to the Washington "brain trust," but it has on its faculty an alderman, Prof. Paul H. Douglas, a member of the United States House of Representatives, Prof. T. V. Smith, and if it should now elect a vice-president it would be doing pretty well. But hopes do not run high. Dr. Krueger is the nominee of the Socialist party, running mate to Norman Thomas, that party's perennial candidate for president.

* * *

Help for Refugees

Two important meetings in the interest of facing the appalling refugee problem are slated for Chicago this week. On Tuesday evening, in Fourth Presbyterian Church, Dr. T. Z. Koo, Chinese Christian and statesman, will speak on "China Today and Tomorrow," at an interdenominational meeting to be held under the auspices of the Church Committee for China Relief. This committee is endeavoring to raise $1,000,000 this year for the relief of war and flood victims. At noon Dr. Koo will address a luncheon meeting of business men in the Union League Club, sponsored by a group including Mr. Clifford W. Barnes, Dr. Arthur H. Compton and Mr. Philip R. Clarke. President-emeritus Walter Dill Scott, of Northwestern University, will preside. Dr. Emory W. Luccock, of Evanston, is chairman of the Chicago committee.

The second meeting will be held on Thursday, and will run all day from 10 in the morning. It will be held at International House on the University of Chicago campus, and will deal with "The Present Plight and Care of Christian Refugees." Dr. Henry S. Leiper will be a chief speaker, but a great deal of interest will center in several distinguished refugee-exiles who will take part. Among these are Prof. G. A. Borgese, Italian anti-fascist, now an American citizen and a member of the University of Chicago faculty; Prof. W. C. Pauck, of the Chicago Theological Seminary; Prof. Karl Beth, lately of Vienna and now at Meadville Theological School, and Mrs. Elizabeth Mann Borgese, daughter of Thomas Mann, German exile. There will be several other speakers. The meeting will be under the auspices of the American Committee for Christian Refugees, but joining in the sponsoring of the meeting will be the Chicago church federation, the Kenwood-Hyde Park-Woodlawn council of churches and synagogues, and Dean Charles W. Gilkey.

* * *

Peace and War Notes

"We are profoundly moved by the barbarous and brutal assault upon the innocent and peace-loving people of Norway and all Scandinavia and we are praying, as we know all who love Christ are praying, for our Christian brethren from whom we have received our spiritual heritage." So reads, in part, an appeal of the executive board of the pastoral conference of the Norwegian Lutheran Church in Chicago, which announces that it will lead a campaign for aid for the "victims of the anti-Christian invasion by the nazis in Norway."

Addressing the Chicago Council on Foreign Relations at a dinner in the Palmer House on April 11, Count René de Saint Quentin, French ambassador to the United States, made a strong plea for a world body, able to enforce peace, when the present war ends. Such a world body should "rely, above all, upon the union of men of good will," he said, "but this moral authority will have to be strengthened by material means to ensure respect for the pledged word."

"Don't blame God for war!" Bishop Ernest Lynn Waldorf told the Rotarians the other day. "We won't face facts," he went on. "No one wants war, we call on God to stop war, but we do nothing to correct the conditions which provoke war. Never in all history have there been such inflated nationalisms, such bigotry regarding race and blood."

* * *

First Lady Speaks in Chicago Again

Very recently Mrs. Eleanor Roosevelt spoke in Chicago in behalf of civil liberties. Last Saturday she spoke at Orchestra Hall at a youth peace rally sponsored by the American Youth Congress. "Jobs and Opportunity" was her topic. This meeting was the culmination of a week's program of meetings and circulation of petitions calling for American neutrality.

* * *

And So Forth

Lorimer Baptist Church, named in honor of Dr. George C. Lorimer, its founder, is this week celebrating its 50th anniversary. Rev. I. Cedric Peterson is minister.

Dr. J. S. Nollen, president of Grinnell College, and Dr. Harold C. Phillips, of First Baptist Church, Cleveland, were recent preachers at the Sunday Evening Club.

Dr. Harold W. Heininger was installed as president of Evangelical Theological Seminary at First Evangelical Church, Naperville, last Wednesday evening.

Dr. J. L. McLaughlin, secretary of the Chicago Bible Society for the past 15 years, will retire next June. High appreciation is being expressed with regard to the leadership he has given the society.

CHARLES T. HOLMAN.

French Taxes Raised by War

Bachelors Hard Hit by 1940 Assessments on Income—'Wagner Is Different'—Dorothy Thompson Popular

(Correspondence from Western Europe)

NICE, April 1.—Americans have to struggle over income tax returns in the dark days of March, but the French government waits for the April sun, reasoning, perhaps, that when a taxpayer can sit without an overcoat outdoors under the leafy plane trees he can more cheerfully face the tax forms. But this year the sunshine will have its work cut out for it. The 1940 tax rates, now being presented by the newspapers in two-column detail, are going to be tough.

New features are the extraordinary national contribution progressing from 5 to 15 per cent, and the stiffening of the rates for single persons or childless couples. Examples given show that a bachelor earning 50,000 francs a year, which in France roughly represents what a $2,000 income would mean in the United States in terms of purchasing power (though actually 50,000 francs is about $1,200), must pay 1,500 francs for the ordinary tax, 500 for the extraordinary contribution, and a supplement of 1,500 because he is single. For married couples without children this supplement is slightly reduced, while couples with children are relieved of it altogether. Thus this bachelor pays a 7 per cent tax.

* * *

Music Is International—But Wagner Is Different

While there is singularly little nationalism of the hysterical sort among the people of France during this war, and while German music has suffered none of the wholesale condemnation it received sometimes in the United States during the World War, the case of Wagnerian music is different. It just isn't being put on at the opera at all, and not generally elsewhere. But even so, it is not entirely suppressed, and there has been a lively controversy raging about it for the last two weeks. When a concert in Paris, the announced programs for which contained two Wagner selections, went through without playing them, a storm arose in the audience. About half who were Wagner supporters clamored for the original program, while others cheered the omission.

The trouble is that Wagner seems to have displayed enough interest in pan-Germanism to have aroused the admiration of Hitler, who, it is thought in France, likes to picture himself mystically in the heroic Wagner tradition. But emotional fervor over such matters is hardly widespread.

* * *

French Press Likes Dorothy Thompson

Leaving aside the people but speaking only of the press of western Europe, Miss Dorothy Thompson will get a much warmer reception than that accorded to Sumner Welles. Miss Thompson is so intimately thought of as a stalwart mouthpiece of Allied aims that her articles are reprinted in pamphlet form and distributed by British consulates in the neutral countries of the Continent.

Similarly Mr. James Cromwell is getting a big hand in the Allied press. The most widely read of French newspapers, the *Paris-Soir,* ran an article on March 29 under a four-column headline, which read: "The Free and Sincere Life of James Cromwell." He is further called "No. 1 Enemy of American Isolationism." He is described as "one who has devoted his entire life to the service of his country."

* * *

Newspapers Want 'More Action'

Newspapermen in France, writing for outside countries, chafe more than anyone else because the war isn't more deadly, devastating and dramatic. They forget, as a distinguished French officer, in civil life a widely respected educator, recently told the Anglo-American Press Club, that this war as it is is grim, costly, and a heavy sacrificial burden to soldiers and civilians no matter where they are.

To a famed correspondent said a celebrated cameraman the other day: "The trouble with you fellows is, you don't think it's a war unless thousands are regularly being slaughtered." "Well," replied the newswriter, who is not at all a bellicose man, "you have to admit that it isn't much like other wars so far, and therefore not much like war." "This happens to be my fourth war," the photographer insisted, "and mostly at the front. But I'm only a picture-taker. Maybe I'm funny, but I still go without eating for a few hours after seeing men's legs shot off. Not a lot of legs from a lot of men, but one leg from one man. That's war enough for the man, and enough for me. I don't like to hear newspapermen snug and safe behind the lines complaining because the war doesn't get more lively and interesting to their papers." A deep, long silence. Soon the conversation turned to other things.

* * *

National Flags in Trouble At Football Game

Belgium, partly because of internal language problems and partly because of its anxiety to keep neutral, has had for some time a law prohibiting the display of any national flag other than that of the Belgians themselves. How difficult this sort of "protection" becomes in a world that has essentially outgrown the bonds of nationalist civilization was shown a short time ago when a football game was held in the stadium at Antwerp between Dutch and Belgian teams. Naturally enough the Dutch partisans in friendly rivalry brought along their national flags and flew them to encourage their contestants. But they were ordered to keep the flags out of sight which they promptly and enthusiastically refused to do. The police withdrew temporarily confused. But now the heads of the sport organizations and everyone else who can be made responsible are being sued in the courts for violation of the flag law.

The authorities and papers rather lugubriously point out that even at the international fair, which has been going on in Brussels, the exhibiting nations did not fly their national emblems!

* * *

This Is What Europeans Read About America

All over the Continent the *London Times*

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is widely circulated. Its New York correspondent wired for its issue of March 25: "The possibility of an early peace in Europe is no longer an important consideration in American financial markets. The 'peace scare' of a week ago has disappeared. . . ."

DEVERE ALLEN.

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Troops in Syria Seek Churches

French Forces from Madagascar Contain Many Christians—German Government Frees Mission Funds

(Special Correspondence)

NEW YORK, April 13.—Reports of Christian missions in these days of war in Europe and in China tell of encouragement and progress as much as of difficulties and problems. From Syria comes an interesting story that testifies to the faithfulness of Christians in far-away Madagascar. Most of us, excepting the Norwegian Lutherans, do not know enough of the history of Christian missions in Madagascar, where in earlier days fierce persecution by the government failed to destroy the growing churches, which when more favorable days returned unearthed their buried Bibles and boldly reasserted their faith. The Malagasy Christians of today are giving evidence of the persistent character of their Christianity and of the determined witness-bearing of the church members.

Here is the story that comes from Syria. Among the French troops assembled there are some regiments from Madagascar. One day soon after their arrival, two very black soldiers arrived at one of the hospitals of the Presbyterian mission. One was a sergeant and the other a private. The private was an ordained minister. They came to the hospital because they had heard that a Protestant church was located there. They reported that there were about 250 Protestant Christians in the near-by division of Malagasy troops. They requested the use of the church, twice a day on Sundays, each service of two hours' duration, and for two hours every night during the week. The request was not easily granted, but after the necessary consultations the hours for the meetings of the Syrian congregation were changed, and in addition other facilities were made available for use as a recreation center for these soldiers. Even there in the army camp, these Malagasy Christians are busy seeking to lead the non-Christians among their comrades to accept the gospel message. The Christian devotion of these men far away from their homeland, seeking immediately a place of worship, has been a fine example for the Syrian young people.

* * *

To Translate Madras Message into Zulu

Another report from South Africa shows that the influence of the Madras meeting of the International Missionary Council in December 1939 is world-wide. A translation of *The World Mission of the Church*, the Madras report, into the Zulu language is to be made by Rev. J. Dexter Taylor. The Zulu Christians may soon know more about the progress and problems of the world-wide church than many American Christians concerned largely with their parochial interests.

* * *

Gifts for War-Stranded Missions Increase

The maintenance of missions that are in distress because of the war in Europe gives proof of the solidarity of the world-wide church. Lutheran churches in this country are giving generous response to the appeal to aid Lutheran churches and missions in other lands. Other churches are also making gifts that signify their interest in helping to maintain the work of French and German missions. Gifts from individuals show that this interest goes beyond the appeals of organizations. Of special interest is the assistance given by missionaries abroad. Earlier mention has been made of the action of Dutch missionaries in putting an assessment upon their own salaries to aid the German missionaries in Netherlands India. Now a report from China states that the National Christian Council has appointed a special committee to distribute relief funds to German missions in that country. An appeal to the missionaries of other nationalities resulted in the first two weeks in gifts amounting to a total of $2,668 Chinese currency.

* * *

German Government Frees Mission Funds

It is important to note that through the intervention of the Dutch government, the German government has made foreign exchange available to the amount of Fl. 15,000 per month for the first six months of 1940 for the support of the German missionaries in the Dutch Indies. This means that German missionary money to that amount can be sent out of the country and used in accordance with the purpose of the donors. Until similar action can be obtained for the missionaries in other lands, the appeal for generous support from the American churches, the least burdened by war, continues to be most urgent.

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Salvation Army Stirs Shanghai

All Classes Approve and Support Its Benevolent Work—Prices Soaring—Religion and Education Advance

(Correspondence from China)

SHANGHAI, March 19.—The Salvation Army has just completed an amazingly successful financial campaign in Shanghai. This used to be regarded as a *drive,* but this year it has been such only in the sense that those in charge have been driven to keep up with acknowledgment of the gifts that have poured in. The fund is so far over the top that the original goal has been lost sight of.

The organization has won its way to complete confidence throughout the community. The administration has caught the imagination and the approval of all classes and nationalities. One burden after another has been laid upon the army—the care of refugees, of released prisoners, of the starving, of professional beggars and dope fiends. Tens of thousands of dollars have been turned over for the nightly tours of the downtown districts to provide at least one hot bowl of rice a day to the hungry. While the city has been threatened with rice riots the Salvation Army has so skillfully handled its distribution as to avoid any untoward incident.

* * *

Prices Go Up—Many Causes Given

The soaring price of rice is the chief topic of conversation here, as it is the chief cause of distress. Living costs have gone so high that the purchasing power of the local dollar is but 25 per cent of what it was before the war. Outside the city the price is at least 20 per cent lower, and a few miles away it is only half what it is in Shanghai. Hoarding, speculating, military control, shipments to Japan and political manipulation are cited as causes. Both here and in Peking, where a similar condition exists, many believe that Wang Ching-wei and his party are responsible for an arbitrary control which will be suddenly eased when his regime is established. Thus the common people may be induced to hail him as the savior of the country.

* * *

Vice Flourishes to the Tune of Millions

Shanghai has another score to settle with this group. It is the operation or control of vice and crime, the opium business and the gambling syndicate. For months the Japanese special service section has been charged with collecting a huge income from the area now known as "the badlands." So many establishments of vice, "respectable" or otherwise, have flourished on the outer edge of the International Settlement since the military occupation here that no one longer attempts to number them. A monthly income of $1,000,000 to the "authorities" is the figure usually given.

Now it appears that the Japanese have agreed to get out of this nefarious business. Officially the joints were ordered closed. Actually the supervision was merely turned over to the puppets. Which puppets? That is the question now. There seems to be a controversy between the Wang Ching-wei party and that of Shanghai's "mayor" Fu Siao-en whom the Japanese established in office two years ago. Rumor has it that Fu is to be ousted in favor of Wang's henchman brother-in-law. Only some such solution holds any promise of settling the million-a-month quarrel.

* * *

Shanghai Council Regains Control of Hongkew

The agreements reached between the Japanese, the mayor and the Shanghai municipal council of the International Settlement provide for the return to the council's control of Hongkew, that section of the settlement which the Japanese military and naval forces seized in 1932 and again in 1937. It provides also for some joint policing of extra-settlement roads on the western side of the city. Shortly after these agreements had been announced a British patrol on one of the western roads arrested a group of suspicious-acting men and took a haul of sidearms which proved to be the weapons with which several assassinations had been committed. According to Japanese papers these men were in the employ of Wang Ching-wei and their detention by the British patrol was regarded as unwarranted interference.

* * *

Community Church Prosperous

There has been a measure of recovery that is surprising in the face of difficulties that have to be surmounted. Residents have begun to recover their faith in the future of Shanghai. This is evidenced, for example, in the activities of Community Church. This international and interdenominational congregation has enjoyed during the past 14 months the pastoral leadership of Rev. John L. Caughey of Glens Falls, N. Y. Dr. and Mrs. Caughey have just accepted an invitation to extend their ministry here after a summer vacation trip to America. The church is undertaking a building project to provide accommodations in a parish house for the church school and other young people's activities.

* * *

American School Overcrowded

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is breaking previous attendance records. Classrooms are now so overcrowded that the board of managers at a special meeting last week voted to utilize designated building funds immediately to relieve this condition. Of the 562 students enrolled this year 37 per cent come from the homes of the American business community, 36 per cent from missionary homes, 12 per cent from the families of men in U. S. government service, and 14 per cent are non-Americans; 23 missions are represented in the attendance, though only seven mission boards share in the administration of the school. Half of the board of managers are named by these seven missions, the other half by the American chamber of commerce. A local campaign is now being launched to supplement the current expense budget.

* * *

Religious Publications Increase

Reports from the wider field of Christian activity also are very encouraging. Mr. L. D. Cio, the general secretary of the Christian Literature Society, has just released figures for his organization that show the highest income from sales in the history of the society. Ninety-five new books and 386 reprints have been issued from their presses, a high-water mark. The figures from the China Bible House are even more startling. This society during the past year printed over 155,000 Bibles and over 127,000 New Testaments, which was more than two and a half times the production volume of the preceding year. Yet it was necessary to cancel orders for 34,000 books because of inadequate stocks.

JEREMY TRASK.

Declare Government Must Support Needy

Among the 350 national leaders who signed a recent statement on the "inadequacies" of relief and WPA employment were many clergymen. Declaring that unemployment "can be met only by prompt and effective action by the national government" which has "an inescapable responsibility to see that either work or relief is provided for every needy family in the land," these ministers called on the President to remove the whole question from the field of partisan politics. Signers included Bishop Brewster of Maine, Abraham Cronbach of Cincinnati, John Haynes Holmes, Bishop McConnell and James Myers of New York, Edward L. Israel of Baltimore, Frank Kingdon of Newark, and Ernest F. Tittle of Evanston.

Prof. E. A. Ross Heads Liberties Union

Prof. E. A. Ross of the University of Wisconsin has been elected national chairman of the American Civil Liberties Union. He will serve in conjunction with Dr. John Haynes Holmes, recently elected chairman of the board of directors. Professor Ross and Dr. Holmes together succeed Dr. Harry F. Ward.

New York Methodists on Intervention Road

The New York annual conference of the Methodist Church on April 9 adopted a resolution condemning "international brigandage" and stating that "peace at any price" may be "grossly immoral." The resolution also urged that undivided support be given the United States government in "its attempt to put the moral and economic strength of this nation upon the side of democracy and democratic institutions."

Baron Mannerheim's Daughter Former Carmelite Nun

Discussion has arisen in the Catholic press as to whether the Baroness Anastasia Mannerheim, daughter of the Finnish commander, who has been lecturing on behalf of Finland, is a Catholic nun. Investigation, says the National Catholic news service, has shown that the baroness was a Carmelite nun for 17 years, but left the order by dispensation from Rome because of ill health.

Sarah Cleghorn Writes Prayer for Children

In connection with the Children's Crusade for Children, which is raising funds for child refugees of the European and Asiatic wars from the children of the United States, Sarah Cleghorn, noted poet, has written a prayer for use in churches and synagogues. It reads: "Almighty loving kindness, homelike Name of God, into thy hand we commend the spirit of thy followers. O light and warm our children's hearts by thy bright burning tenderness toward the exiled throngs of perishing children in many lands! Fill their young spirits with simple and uncalculating generosity, and by thy insight show us all how to give whatever is needed of all that we have, in welcome, shelter, comfort, peace, safety and cherishing, for these thy holy innocents, whose angels do always behold thy face."

Celebrate Jubilee of Miraculous Medal Association

Cardinal Dougherty presided at the services held in Germantown, Pa., on March 31 to celebrate the silver jubilee of the Central Association of the Miraculous Medal. In the past 25 years the association reports receiving accounts of about 300,000 favors granted through the intercession of Our Lady of the Miraculous Medal.

Current Feature Films

Prepared by Independent Filmscores

M—Mature. Y—Younger. C—Children. *Outstanding for Family. †Outstanding for Mature Audience.

Adventure in Diamonds (Par.) George Brent, Isa Miranda	*Detective.* Foiling of diamond robbery operations in Africa.	Suspense fairly well maintained, but working out of story makes phases of crime represented by heroine rather attractive; hence, *undesirable.*
Broadway Melody of 1940 (MGM) Eleanor Powell, Fred Astaire, George Murphy	*Music and dancing.* Rivalry of dancing team—one weak, the other strong of character—for part opposite leading lady is background for elaborate stage numbers.	While plot is trivial, it is better than average for such films. Dancing portions excellent. *Pleasant entertainment.* M, Y
Half a Sinner (Univ.) Heather Angel, John King, Constance Collier	*Mystery comedy.* School teacher "kicks over traces," goes riding in stolen car, gets involved in murder, finds a man.	Unusually well done for "Class B filler" material. Has pace, humor; is never dull. *Pleasantly diverting.* M, Y
†**It's a Date** (Univ.) Deanna Durbin, Kay Francis, W. Pidgeon, Cissie Loftus	*Comedy.* Daughter of famous actress, with stage ambitions, finds herself vying with mother for role in play and hand of suitor.	Consistently high standard of Durbin films maintained. Done with light but sure touch. Deanna sings charmingly. Good supporting cast. *Light entertainment of first order.* M, Y
†**Lights Out in Europe** *(Look Magazine-* American Pictures. Produced by Herbert Kline.)	*Documentary.* Actual shots taken during coming of nazis to Danzig and Poland, and of preparations by England as war approached.	Gripping in portrayal of fear and bewilderment of individuals in face of unwanted war. Remarkably photographed and scored. Although incomplete as peace film since no shots could be made in Germany, it is nevertheless *impressive argument against war.* M, Y
Midnight Limited (Mono.) M. Reynolds	*Detective.* Tracing down of ring engaged in large-scale train robbery.	Routine story, awkwardly handled and amateurishly acted. Mediocre.
Virginia City (Warners) M. Hopkins, Errol Flynn, Randolph Scott	*Western.* Attempt of Confederate sympathizers in Nevada to move gold supply to Richmond, complicated by Union agents and bandit gang.	Exciting in typical "western" manner. Parts of story unconvincing, but film is well acted and directed, with some violent scenes but many good human touches. *Fair entertainment.* M, Y

BEST CURRENT FILMS

For Family: Swiss Family Robinson, The Bluebird, Pinocchio, Young Tom Edison.

For Mature Audience: We Are Not Alone, Gone With the Wind, Dr. Ehrlich's Magic Bullet, Vigil in the Night, Grapes of Wrath, The Shop Around the Corner, Abe Lincoln in Illinois, Of Mice and Men, Rebecca.

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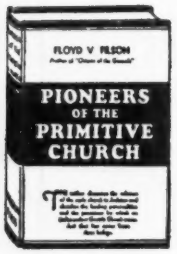

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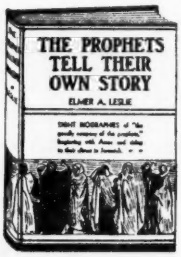

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